The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 41.—WHOLE NUMBER 1186.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, DECEMBER 10, 1853. AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church......at 9 A. M. and 3 P. M.
St. Luke's Church...... 7 " 5 "
Church of the Nativity...... 9 A. M.
Church of the Annunciation...... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when Evening Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration...... ¼ to 9 A. M. and 6 P. M.
Church of the Holy Innocents...... 9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn...... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights...... 9 A. M.
St. Mary's Church, Brooklyn,...... at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR DECEMBER.

11. Third Sunday in Advent.
14. }
16. } Ember Days.
17. }
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, the Birth-Day of Christ commonly called Christmas Day. [Proper Psalms instead of the Psalms for the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

For The Churchman.

A MOTHER'S PRAYER.

My baby boy, so calmly sleeping,
Safe on my breast;
Good angels near thee watch are keeping
To guard thy rest.

Sleep on, my sweet one; bright above thee
Hovers their train;
Safe in the arms of those who love thee
Secure remain.

Little thou know'st the care attending
A mother's part;
Or of her earnest prayers ascending
For thy young heart.

Grant him, O Lord! now fervently she prayeth
Not worldly might;
But that while far, through after life, he strayeth
His walk be right.

Thou knowest all a mother's anxious longing
And all her joy;
Thou seest the mingled cares now thronging
Around her boy.

Strewn is his future pathway with temptation
And daily snares;
To lure him from the pastures of Salvation
With pleasing airs.

And oh, Thou knowest all a mother's weakness,
Her doubts and fears;
Endue her soul with Christian love and meekness,
And bless her tears.

Make us to feel 'tis but a borrowed treasure,
That lights our home;
To be returned with full o'erflowing measure
Nor left to roam.

And now upon Thy promises depending
We bring our babe,
And crave Thy smile, our earnest zeal attending
The cause to aid.

And thou, dear child, in Jesus' arms we lay thee
Secure from ill;
For He permits, nor ever will betray thee;
There may'st thou dwell.

A. M. H.

Burlington, N. J.

Propensities and Habits of Lions.—One of the most striking things connected with the lion is his voice, which is extremely grand and peculiarly striking. It consists at times of a low deep moaning, repeated five or six times, ending in faintly audible sighs; at other times he startles the forest with loud, deep-toned, solemn roars, repeated five or six times in quick succession, each increasing in loudness to the third and fourth, when his voice dies away in five or six muffled sounds, very much resembling distant thunder. At times, and not unfrequently, a troop may be heard in concert, one assuming the lead, and two, three, or four more singing a catch. Like our Scottish stags, they roar loudest in cold, frosty nights; but on no occasion are their voices to be heard in such perfection, or so intensely powerful, as when two or three strange troops of lions approach a fountain to drink at the same time. When this occurs, every member of each troop sounds a bold roar of defiance at the opposite parties; and when one roars, all roar together, and each seems to vie with his comrades in the intensity and power of his voice. The power and grandeur of those nocturnal forest concerts is inconceivably striking and pleasing to the hunter's ear. The effect is greatly enhanced when the hearer happens to be situated in the depth of the forest at the dead hour of midnight, unaccompanied by any attendant, and ensconced within twenty yards of the fountain which the surrounding troop of lions are approaching. Such has been my situation many scores of times; and though I am allowed to have a tolerable good taste for music, I consider the catches which I am regaled with, as the sweetest and most natural I ever heard.

As a general rule, lions roar during the night; their sighing moans commencing as the shades of evening envelope the forest, and continuing at intervals during the night. In distant and secluded regions, I have constantly heard them roaring loudly as late as nine or ten o'clock on a bright sunny morning. In hazy and rainy weather, they are to be heard at every hour in the day, but their roar is subdued. It often happens that when two strange male lions meet at a fountain a terrific combat ensues, which not unfrequently ends in the death of one of them. The habits of the lion are strictly nocturnal; during the day he lies concealed beneath the shade of some low bushy tree or wide spreading bush, within the level forest, or on the mountain side. He is also partial to lofty reeds or fields of long rank yellow grass, occurring in lowly valleys. When he is successful in his catch, and has secured his prey, he does not roar much that night, only uttering occasionally a few low moans; that is, provided no intruders approach him, otherwise the case would be very different.

I remarked a fact connected with the lion's hour of drinking peculiar to themselves; they seemed unwilling to visit the fountains with good moonlight. Thus when the moon rose early, the lions deferred their watering until late in the morning; and when the moon rose late, they drank at an early hour in the night.

Owing to the tawney color of the coat with which nature has robed him, he is perfectly invisible in the dark; and although I have often heard them loudly lapping the water under my very nose not twenty yards from me, I could not possibly make out so much as the outline of their forms. When a thirsty lion comes to water, he stretches out his massive arms, lies down on his breast to drink, and makes a loud lapping noise not to be mistaken. He continues lapping up the water for a long while, and four or five times during the proceeding he pauses for half a minute as if to take breath. One thing conspicuous about them is their eyes, which in a dark night glow like two balls of fire.—*Cumming's Hunter's Life in South Africa.*

Anecdote of Hazlitt.—Domicile he had not, round whose hearth his affections might gather; rest he had not, for the sole of his burning foot. One chance of regaining some peace, or a chance as he fancied for a time, was torn from him at the moment of gathering its blossoms. He had been divorced from his wife, not by the law of England, which would have argued criminality in *her*, but by Scottish law, satisfied with some proof of frailty in himself.

Subsequently he became deeply fascinated by a young woman, in no very elevated rank, for she held some domestic office of superintendence in a boarding-house kept by her father, but of interesting person, and endowed with strong intellectual sensibilities. She had encouraged Hazlitt; had gratified him by reading his works with intelligent sympathy; and, under what form of duplicity it is hard to say, had apparently engaged her faith to Hazlitt as his future wife, while secretly she was holding a correspondence, too tender to be misinterpreted, with a gentleman resident in the same establishment. Suspicions were put aside for a time; but they returned, and gathered too fatally for Hazlitt's penetration to cheat itself any longer. Once and for ever he resolved to satisfy himself. On a Sunday, fatal to him and his farewell hopes of domestic happiness, he had reason to believe that she, whom he now loved to excess, had made some appointment out-of-doors with his rival. It was in London; and through the crowds of London, Hazlitt followed her steps to the rendezvous. Fancying herself lost in the multitude that streamed through Lincolns-inn-fields, the treacherous young woman met her more favored lover without alarm, and betrayed, too clearly for any future deception, the state of her affections by the tenderness of her manner. *There* went out the last light that threw a guiding ray over the storm vexed course of Hazlitt. He was too much in earnest, and he had witnessed too much, to be deceived or appeased. "I whistled her down to the wind," was his own account of the catastrophe; but in doing so, he had torn his own heart-strings, entangled with her jesses." Neither did he, as others would have done, seek to disguise his misfortune. On the contrary he cared not for the ridicule attached to such a situation among the unfeeling; the wrench within had been too profound to leave room for sensibility to the sneers outside. A fast friend of his at that time, and one who never ceased to be his apologist, described him to me as having become absolutely maniacal during the first pressure of his affliction. He went about proclaiming the case, and insisting on its details, to every stranger that would listen. He even published the whole story to the world in his "Modern Pygmalion." And people generally, who could not be aware of his feelings, or the way in which this treachery acted upon his mind as a ratification of all other treacheries and wrongs that he had suffered through life, laughed at him, or expressed disgust for him, as too coarsely indelicate in making such disclosures. But there was no indelicacy in such an act of confidence, growing, as it did, out of his lacerated heart. It was an explosion of frenzy. He threw out his clamorous anguish to the clouds, and to the winds, and to the air; caring not *who* might listen, *who* might sympathize, or *who* might sneer. Pity was no demand of his; laughter was no wrong: the sole necessity for *him* was—to empty his over-burdened spirit.

After this desolating experience, the exasperation of Hazlitt's political temper grew fiercer, darker, steadier. His "Life of Napoleon" was prosecuted subsequently to this, and perhaps under this remembrance, as a reservoir that might receive all the vast overflows of his wrath, much of which was not merely political, or in a spirit of bacchanalian partnership, but was even morbidly anti-social. He hated, with all his heart, every institution of man, and all his pretensions. He loathed his own relation to the human race.

—De Quincey.

Cliffs, fountains, rivers, seasons, times,
Let all remind the soul of heaven;
Our slack devotion needs them all;
And Faith—so oft of sense the thrall,
While she by help of nature climbs,
May hope to be forgiven.

—Wordsworth.

MEMOIR OF DR. CROSWELL.

This is one of the most touching and interesting religious biographies which it has ever fallen to our lot to read. The subject of the memoir, an eminently pious clergyman of the Episcopal Church, well known for his high poetic ability and taste, was stricken down suddenly in the very prime of his days, and fulness of his usefulness. The author of the memoir is a sorrowing parent, who has passed the threescore years and ten, and is drawing near to that advanced age which the Psalmist pronounces to be only labor and sorrow. But, not unlike the father of Gryllus, of whose fall in battle word was brought to him while he was sacrificing, yet he laid not aside his priestly work to mourn and lament, the stricken father of Croswell girds up his loins for the painful and saddening work which he has still to do in the Master's vineyard; and, "with trembling hand and aching heart," enters upon the task of which this volume is the result.

For the more immediate circle of Dr. Croswell's friends and brethren, in the Episcopal Church, this memoir will, of course, have special attractions; and they will, many of them, enter with zeal into the delicate and distressing (to say the least) disputations which overclouded the latter years of Dr. C.'s life in Boston. It is not our purpose here to enlarge upon the questions at issue between Dr. C. and his Bishop. The aged parent, remembering the meekness of his son, and with all the documents before him, speaks of "the bitter and persecuting spirit manifested in the Bishop's proceedings," and of "a series of high-handed and oppressive measures, without a parallel in the annals of the Church in this country." Of the justness of this view, and of the correctness of this representation, it becomes us not now to express any opinion; not but that we have an opinion, and a very clear one, too, but because the columns of the *Literary World* are not the medium through which it is expedient to utter our sentiments, on matters peculiar to the discipline and arrangements of the Episcopal Church; and also, because we have determined never to involve it in any controversy on points like those at issue between the deceased Dr. C. and the Bishop of Massachusetts.

Apart from this, the memoir, we are persuaded, will strike a chord of sympathy in the bosoms of all pious Christian people, inasmuch as no one can take up the volume without a conviction that the lamented deceased was a most loving and devoted servant of his Master; that he was gentle, unobtrusive, peaceable, and overflowing with good-will to man; and that he was full of the sweet inspiration of the muse, and worthy to be named in company with those devout minstrels, Herbert, Heber, Keble, and the like. The memoir contains many specimens of Dr. Croswell's poetic power and skill, interwoven with the current events of life, and in great measure arranged in chronological order; these, with copious extracts from his letters and journals, form the staple of the memoir, and give us an admirable insight into the "inner life" of Dr. Croswell. It is, we think, to be regretted that, strictly adhering to the prohibition which he made before his death, his father declares that no collection of his poetry is to be allowed, and also none of his sermons and discourses are to be published.

In the hope that sufficient has been said to induce our readers to procure and read the volume, we shall conclude the present notice with a choice specimen or two of Dr. Croswell's poetry. Take the following as a good illustration of his skill in that difficult kind of poetic commission, the sonnet:

"As some tall column meets its overthrow,
And, levelled in the dust, reclines at length
In all its graceful symmetry of strength,
So manhood, in his middle years, lies low,
Singled by death from out the stateliest,
While yet he lifts his towering head elate
And feels the firmer for the very weight
Of all that in dependence on him rest.
Ah, why should we bewail his present fall,
Though prostrate now, and basely undertrod,
If, at the Master Builder's final call,
He stand amid the upright as before,
A pillar in the temple of his God,
And from his happy station go no more?"

The following show how well the author could make an incident like the one he quotes serve to convey an important lesson:

DRINK, AND AWAY.

There is a beautiful rill in Barbary received into a large basin, which bears a name—Drink and Away—from the great danger of meeting with rogues and assassins.—Dr. Shaw.

Up, pilgrim and rover,
Redouble thy haste,
Nor rest thee, till over
Life's wearisome waste
Ere the wild forest ranger
Thy footsteps betray
To trouble and danger
O, drink, and away!

Here lurks the dark savage
By night and by day,
To rob and to ravage—
Nor scruples to slay:
He waits for the slaughter;
The blood of his prey
Shall stain the still waters—
Then drink, and away!

With toil though thou languish,
The mandate obey;
Spur on, though in anguish;
There's death in delay.
No bloodhound, want-wasted,
Is fiercer than they;
Pass by it untasted,
Or drink, and away!

Though sore be the trial,
Thy God is thy stay;
Though deep the denial,
Yield not in dismay;
But, rapt in high vision,
Look on to the day
When the fountains elysian
Thy thirst shall allay.

Then shalt thou forever
Enjoy thy repose,
Where life's gentle river
Eternally flows;
Yea, there shalt thou rest thee
Forever and aye,
With none to molest thee;
Then drink, and away!

One more extract, and we have done. It contains a prayer which, in his case, was answered in a remarkable manner, since he fell at his post, at the very altar side:

ST. STEPHEN.

With awful dread his murderers shook,
As, radiant and serene,
The lustre of his dying look
Was like an angel seen,
Or Moses' face of paly light,
When down the Mount he trod,
And glowing from the glorious sight
And presence of his God.
To us, with all his constancy,
Be his rapt visions given,
To look above by faith and see
Revealments bright from heaven,
And power to speak our triumphs out,
As our last hour draws near,
While neither clouds of fear nor doubt
Before our view appear.

—*Literary World.*

Domestic Happiness in the United States.—In a late number of the London *Leader* there is an exceedingly interesting and able letter from the United States. It is mainly devoted to the New-Jersey Fourierites, but indulges in general criticisms on our society. Whoever may be the writer, he is unquestionably a man of close observation, shrewd sense, and usually very clear insight. But he has fallen into some strange errors. Witness the following, viz: "I do not hesitate to say, that nowhere in the world is there as wide-spread domestic unhappiness as here in the United States of America; especially among the more wealthy classes."

The above statement is the direct opposite of what has been usually believed respecting this country; and it is in as striking contrast with what European Tourists have asserted on this subject, as it is antagonistic to our own popular sentiment. The bare fact, that more persons in proportion to population marry in this country than in any other; that there is a greater number of house-keepers and family land-owners; and that no topic of American conversation is so often discussed as married life, would lead any one to suppose that a high estimate was put on the marriage relation. A man may travel through the length and breadth of this land, and the rarest thing ever mentioned is domestic infelicity. There are some trifling exceptions in certain classes of our larger cities, but take the whole country, and a brighter picture than American homes is presented "nowhere in the world." Such a state of things is inevitably the result of our society. Men and women consult their inherent tastes and feelings in entering on matrimony. They are not bound down by conventionalisms, castes, and aristocratic distinctions; and consequently marriage is ordinarily a matter of pure affection. Where are the scenes depicted in novels of marriages of convenience, calculation, money, ambition, and similar vices, laid? Not here; and we venture the assertion that any leading novelist, informed of the texture of American life, would find it utterly impossible to construct a consistent representative fiction, if he made this idea the pervading sentiment of his work. Then, too, the early age of marriages with us, whatever may be its incidental defects, certainly tends to promote happiness. For the heart is engaged in its youthful freshness, and it blends its graceful romance with intense yearnings for the fulfilment of its cherished hope. Our people have an exceedingly strong attachment to the moral and domestic idea of home. As a place, home is easily changed, but home as a scene, as an association, as a sanctuary of repose, is dear to their hearts. This is plainly shown by their indifference to public amusements. Outside of a few cities, the mass of our population care nothing for them; they are satisfied in their own dwellings; and even in New York and Boston, how small a part of the citizens have any fondness for places of fashionable resort! We know of no sentiment so general, so active, so absorbing as the American anxiety to have a comfortable and pleasant home. It is oftener excessive than otherwise. Husbands toil night and day to furnish extra comforts for wives and children. And a very great proportion of them, if they amass money, sit down quietly and enjoy it at home. Where there is one who pushes himself and his household into notice by splendid equipages, luxurious dinners and ridiculous shows, there is a score who are perfectly indifferent to all such farcical life, and remain satisfied with the delights of a retired and genuine existence. Fifth-avenue is as yet a mere notoriety among a few streets, and opera houses all over the land can be counted on the fingers of one hand.—*Daily Times.*

NEW CANONS TOUCHING THE MINISTRY.

The following are the new Canons touching the Ministry of the Church, passed by the late General Convention. Our copy of them is taken from the *Episcopal Recorder*, and appears to have been furnished "by authority." We presume the copy to be authentic and accurate. The reader is referred to our editorial columns for some remarks on the subject.

I. OF THE ORDINATION OF DEACONS.

Sec. 1. Every person hereafter to be ordained a Deacon in this Church, shall be examined by the Bishop and two Presbyters, whose duty it shall be to ascertain that he is well acquainted with the holy Scriptures and the Book of Common Prayer; and who shall inquire into his fitness for the ministrations declared in the Ordinal to appertain to the office of a Deacon, and be satisfied thereof.

Sec. 2. No person shall be entitled to such examination, until he shall have presented to the Bishop the certificate from the Standing Committee, required by Section 2 of the Canon, "Of Candidates for Orders;" shall have remained a Candidate for Orders at least one year from the date of such certificate; and shall have presented to the Bishop a testimonial from at least one Rector of a Parish, signifying a belief that he is well qualified to minister in the office of a Deacon, to the glory of God, and the edification of the Church.

Sec. 3. No Deacon shall be allowed to be settled over a parish or congregation until he shall have satisfactorily passed the three examinations prescribed in the Canon, "Of the Preparatory Exercises of a Candidate for Priests' Orders," nor to officiate in any parish or congregation, without the express consent of the Rector for the time being, where there is a Rector; nor, in any case, without the assent of the Bishop; and when officiating in the parish or congregation of a Rector, he shall be entirely subject to the direction of such Rector, in all his ministrations.

Sec. 4. No Deacon who shall not have passed the examinations prescribed in the Canon, "Of the Preparatory Exercises of a Candidate for Priests' Orders," shall be transferred to another Diocese, without the written request of the Bishop to whose jurisdiction he is to be transferred.

Sec. 5. Canon V. of 1841 is hereby repealed.

II. OF THE LEARNING OF THOSE WHO ARE TO BE ORDAINED PRIESTS.

Sec. 1. No person shall be ordained Priest in this Church until he shall have satisfied the Bishop and Presbyters, by whom he shall be examined, that he is well acquainted with the holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the Original Greek; is adequately acquainted with the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy, and Church history, and hath paid attention to composition and pulpit eloquence, as a means of giving additional efficiency to his labors; unless the Bishop, with the consent of the Standing Committee of his Diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of knowledge not strictly ecclesiastical, in consideration of such other qualifications for the Gospel ministry as are set forth in Section 4 of the Canon, "Of Candidates for Orders." The dispensation with the knowledge of the Hebrew language to be regarded as in that Canon.

Sec. 2. Canon V. of 1838 is hereby repealed.

III. OF CANDIDATES FOR ORDERS.

Sec. 1. Every person who desires to become a Candidate for Orders in this Church, shall, in the first instance, give notice of his intention to the Bishop of the Diocese in which he intends to apply, or, if there be no Bishop, to the Standing Committee; in which notice he shall declare whether he has ever applied for admission as a candidate in any other Diocese. No person, who has previously applied for admission, as a candidate in any Diocese, and has been refused admission, or having been admitted, has afterward ceased to be a candidate, shall be admitted as a candidate in any other Diocese until he shall have produced from the Bishop, or if there be no Bishop, from the Standing Committee of the former Diocese, a certificate declaring the cause for which he was refused admission, or for which he ceased to be a candidate.

Sec. 2. No person shall be considered as a candidate for Orders in this Church, unless he shall have produced to the Bishop, to whom he intends to apply for Orders, a certificate from the Standing Committee of the Diocese of the said Bishop, that, from personal knowledge or from testimonials laid before them, they believe that he is pious, sober and honest; that he is attached to the doctrines, discipline and worship of the Protestant Episcopal Church, a communicant of the same, and, in their opinion, possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church. And when the Standing Committee do not certify as above, from personal knowledge, the testimonials laid before them shall be of the same purport, and as full as the certificate above required, and shall be signed by at least one presbyter and four respectable laymen of the Protestant Episcopal Church.

Sec. 3. In addition to the above testimonials, the person wishing to become a candidate for Priest's Orders must lay before the Standing Committee a satisfactory diploma, or other satisfactory evidence that he is a graduate of some university or college, or a certificate from two presbyters appointed by the Bishop, or, where there is no Bishop, the clerical members of the Standing Committee, to examine him, of his having satisfactorily sustained examination in natural philosophy, moral philosophy and rhetoric, and in the Greek Testament and the Latin tongue.

Sec. 4. When a person applying to be admitted a candidate for Priest's Orders, wishes a knowledge of the Latin, Greek and Hebrew languages, and other branches of learning, not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a candidate until he has laid before them a testimonial, signed by at least two presbyters of this Church, stating that, in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of the Standing Committee, shall have granted the dispensation. And in regard to a knowledge of the Hebrew language, in all cases in these canons, the Bishop shall have the sole discretion of dispensation.

Sec. 5. It ought also to be made known to every candidate for whatever order of the ministry, that the Church expects of him, what cannot be brought to the test of any outward standard, an inward fear and worship of Almighty God, a love of religion, and a sensibility of its holy influence—a habit of devout affection, and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone His sacred influences can be manifested.

Sec. 6. The requisitions of this canon being fulfilled, the Bishop may admit the person as a candidate for orders, and shall record the same in a book to be kept for that purpose, and notify the candidate of such record. And in any Diocese where there is no Bishop, the Standing Committee may, on the same conditions, admit the person as a candidate, and shall make record and notification in the same manner.

Sec. 7. If, after obtaining the canonical testimonials from the Standing Committee, the person be admitted as a candidate by the Bishop, or if there be no Bishop, by the Standing Committee, he shall remain a candidate for the term of three years before his ordination, unless the Bishop, with the consent of the Standing Committee, shall deem it expedient to ordain the candidate after the expiration of a shorter period, not less than one year.

Sec. 8. A candidate for orders many, on letters of dismission from the Bishop or Standing Committee of the Diocese in which he was admitted a candidate, be transferred to the jurisdiction of any Bishop in this Church, and if there be a Bishop within the Diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former.

Sec. 9. If any candidate for orders shall not, within three years after his admission, apply to have the first and second examinations held, as hereafter prescribed, or if he shall not, within five years from his admission, apply to have his third examination held, (unless the Bishop, for satisfactory reasons to him assigned, shall allow him further time,) the said person shall, in either case, cease to be a candidate.

Sec. 10. A person desirous of becoming a candidate for Holy Orders, shall apply to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese in which he resides, unless the said Bishop, or ecclesiastical authority, shall give their consent to his application in some other Diocese. Candidates shall not change their canonical residences but for *bona fide* causes requiring the same, to be judged of by the Bishop, or if there be no Bishop, the Standing Committee, and they shall not be dismissed from the Dioceses in which they were admitted, or to which they have been duly transferred, for the convenience of attending any theological or other seminary.

Sec. 11. Canon VI of 1847, is hereby repealed.

IV. OF THE PREPARATORY EXERCISES OF A CANDIDATE FOR PRIESTS' ORDERS.

Sec. 1. There shall be assigned to every candidate for Priests' orders three different examinations, at such times and places as the Bishop to whom he applies for orders shall appoint. The examinations shall take place in the presence of the Bishop and two or more presbyters, on the following studies prescribed by the canons, and by the course of study established by the House of Bishops. At the *first* examination, on the books of Scripture, the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the *second* examination, on the evidences of Christianity and systematic divinity. And at the last examination on Church history, ecclesiastical polity, and the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese for which he is ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations he shall produce and read a sermon or discourse composed by himself, on some passage of Scripture previously assigned him, which, together with the other sermons or discourses on some passage of Scripture selected by himself, shall be submitted to the criticisms of the Bishops and Clergy present. And before his ordination, he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as shall enable them to give him such advice and instructions as may aid him in performing the service of the Church, and delivering his sermons with propriety and unction. But such examinations may take place either before or after the admission of the candidate to Deacons' orders.

Sec. 2. The Bishop may appoint some of his presbyters to conduct the above examinations; and a certificate from these presbyters, that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate; provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop and two or more presbyters on the above studies.

Sec 3. In a diocese where there is no Bishop, the Standing Committee shall act in his place in appointing the examining presbyters required by this canon. And in this case the candidate shall be again examined by the Bishop to whom he applies for orders, and two or more presbyters, on the studies prescribed by the canons.

Sec. 4. A clergyman who presents a person to the Bishop for orders, as specified in the office of ordination, without having good grounds to believe that the requisitions of the canons have been complied with, shall be liable to ecclesiastical censure.

Sec. 5. Canon V. of 1821, is hereby repealed.

OCTOGENARY REFLECTIONS.

Say, ye who through this round of eighty years
Have proved its joys and sorrows, hopes and fears,—
Say, what is life, ye veterans, who have trod,
Step following step, its flowery, thorny road?
Enough of good to kindle strong desire,
Enough of ill to damp the rising fire,
Enough of love and fancy, joy and hope,
To fan desire, and give the passions scope,
Enough of disappointment, sorrow, pain,
To seal the wise man's sentence, all is vain,—
And quench the wish to live those years again.
Science for man unlocks her various store,
And gives enough to urge the wish for more:
Systems and suns lie open to his gaze,
Nature invites his love, and God his praise;
Yet doubt and ignorance with his feelings sport,
And Jacob's ladder is some rounds too short.
Yet still to humble hope enough is given
Of light from reason's lamp, and light from heaven,
To teach us what to follow, what to shun,
To bow the head, and say "Thy will be done!"

—Mrs. Barbauld.

KING'S COLLEGE AND MR. MAURICE.

Every one who has followed attentively Mr. Maurice's course as a theologian must feel, we think, very great regret at the present unhappy interruption of it; but must feel, too, that it might have been expected. Whatever our disagreements with his views have hitherto been—and we have felt them often to be strong ones, both as to what he has said and as to his way of saying it—we all along felt that in many important points, as a divine and a teacher, he was one of the shining examples of his time. We have borne no unwilling, however inadequate, witness to his large and noble spirit, his earnest courage, his efforts to raise the greatest of the sciences above technicalities and the bigotries of the hour, his reverence for truth wherever he seemed to see it, his deep sense of the essential harmony that must exist between the manifold and dissimilar vestiges in the world of eternal wisdom and eternal goodness, his desire to make them all understood, if not to the intellect, yet to the heart. Human infirmity there may have been in the censures and warnings of a mind not very tolerant of narrowness or formalism, or unthinking fondness for party cries and phrases; but the lesson was not less worth attending to because the tones were somewhat sharp in which they were delivered. Mr. Maurice fills a position among us which is peculiarly his own—one of his own making, and for which he is specially suited; and we can sincerely say that we have always been alive to its importance.

At the same time, there were characters about it which make it no matter of surprise that it should not be an undisturbed one. Its very independence might be one of these, especially when Mr. Maurice exchanged the liberty of a private theologian for the responsibilities of a public and authorized teacher of theology. But this was not all. Want of clearness is no new complaint against Mr. Maurice. He attacks a popular line of thought, and popular conceptions of texts and doctrines, for the purpose, indeed, not of weakening, but of enforcing their meaning; and he substitutes an explanation which professes only to precipitate what is earthy, and eliminate what is gross in them, leaving the clear truth. The objection which has been so often taken to him is, that the truth so left is *not clear*, and not only so, but that his exposition really endangers that truth, which the popular conceptions, however muddy and indistinct, yet, on his own showing, hold in solution.

We are not surprised, then, that in time something should happen to bring to a crisis the feeling that Mr. Maurice's writings must have raised in many minds; and still less surprised that his last volume of essays should have been the occasion of that crisis. Of the discretion or wisdom of the course pursued by the authorities of King's College, we shall not speak at present. The materials for forming a judgment upon it are not before us, and we shall only say that we neither agree with the objections that have been commonly urged against it, nor are we satisfied that it was precisely that which ought to have been adopted. Everybody in these days is bound in common fairness to resist unnecessary abridgment of liberty, and many will, for their own sakes, be tender about raising up precedents for future exclusiveness; and when such steps are necessary, no caution can be too great, and no attention to forms and to the rights of all parties too strict. But, as the question is raised, and the issue forced on public notice, we certainly cannot say that we think it desirable or right that the theology of the *Essays* should be taught in King's College; nor, when it is objected to his continuance in his present position there, that his teaching, in spite of many excellent influences, must confuse the minds of young students, and make them think the great limits and outlines of Christian doctrine misty and uncertain, do we quite see what is to be said in reply.

The point on which stress has been laid, is Mr. Maurice's mode of speaking on the subject of eternal punishment. It is a matter in which misrepresentation is easy; and Mr. Maurice has, we feel sure, in some quarters at least, been misrepresented. But, so far as this has been the case, he really has himself to thank for it. Nor, we must say, are the charges against him all founded on misrepresentation or mistake. We should agree with him fully in objecting to make with the Evangelical Alliance a *new* article of faith on this awful subject. But Mr. Maurice certainly goes far beyond protesting against gratuitous dogmatism on it. Scripture, at least to the apprehension of all plain men, seems distinctly to warn us that if we throw away our chance now, it is irrevocable. As to how these warnings will be definitely fulfilled in the world of spirits, the Church, in her dogmatic statements, has maintained a reserve, while practically she has not hesitated to assume them in the awfully unlimited way in which they are urged in Scripture. In pushing them to their consequences, no doubt the Church is reserved. But it is Mr. Maurice who has broken through this reserve as much as the Evangelical Alliance. He has said more than that. We cannot pronounce how they will be fulfilled: he has suggested—with his disclaimer of Universalism before us, side by side with the arguments that accompany it, we are compelled to say he *does* suggest—that they must be fulfilled in one particular way; and that way, to the common apprehension of men, is, that God's vengeance must have an end. Scripture does not suggest this; Scriptures *does* suggest (we might use a much stronger word) what is unlike it. It declares with equal force and earnestness, God's love, and God's vengeance at the last; and to say that we cannot entertain *really* the idea of God's final vengeance, is simply to say, what the Manicheans did, that, taking the Scripture language, they were *driven* into two principles, *or* into Atheism. If the Evangelical Alliance forces into a rigid and naked test of Christian communion, the awful and indistinct vision of the future which God has set forth, not for the intellect, but for the heart of man, Mr. Maurice's speculations are so conducted, his reasoning (if it can be called such) is so framed, as to suggest in a very strong way that the Church has been long in bondage to, and has been long urging as a ground of action, an exaggerated and an impious fear.

To such a charge, the charge of impairing, by discussions of much interest, but of reprehensible latitude and confused and uncertain issue, the plain broad outlines of what Christians usually hold to be the most certain truths, Mr. Maurice's last *Essays* seem to us to be clearly open. And if this is so, it cannot be good for those who are learning the rudiments of theology to begin their most hazardous and difficult study under such influences. His teaching may be valuable when encountered by independent thought and mature judgment. It may be sowing the seeds of fatal disorder when addressed to minds whose chief and natural function, at this stage of their progress, is to admire and imbibe.—*Guardian.*

King's College and Professor Maurice.—Ever since the appearance of Mr. Maurice's last work, theological criticism has been busy with that gentleman's name, and the question of his orthodoxy or heterodoxy has been sharply discussed. The importance of the question was seriously enhanced by Mr. Maurice's position, as one of the Professors of theology at King's College,—a position which gave him considerable influence upon the formation of the views of a large body of young men destined hereafter to labor as Ministers and teachers of the Gospel among our people. The loudly expressed doubts, as to the soundness of Mr. Maurice's opinions, and his consequent fitness for the office which he held at King's College, have at last induced, or, if you will, compelled, the Council of that institution to take cognizance of the matter, and it appears that the result has been an intimation to Professor Maurice that his resignation is expected.

This decisive step, though calculated in the end to calm down the excitement to which the character of Mr. Maurice's last publication has given rise, has had the effect of momentarily increasing it. The accusers of the Professor find fault with the course which has been taken by the Council, not only as having been too tardily adopted, under the pressure of public opinion, but as dealing too leniently with a reputed heretic. The partisans and advocates of Mr. Maurice,—and they are neither few nor inconsiderable,—are extremely wroth at the treatment he has received, and some of them hesitate not to accuse the Council of mean subserviency to popular prejudice. On both sides it has been suggested that Professor Maurice, instead of being simply removed from his chair, by an arbitrary determination of the Council of King's College, ought formally to be proceeded against as a heretic in the Ecclesiastical Court.

The common sense view of the question, and that which is most accordant with Christian charity, appears to us to lie between these two extremes, and to be at variance with the conclusion in which, curiously enough, both unite. The position which Professor Maurice has assumed in his writings gives rise to two questions which are entirely distinct from each other, and which ought to be kept distinct. Is Mr. Maurice fit to be trusted with the responsible and influential office of forming the theology of a large number of our future Clergy? is one question:—has Mr. Maurice made himself obnoxious to the laws against heresy to such an extent as to render his prosecution necessary or advisable? is quite another question.

Upon the former of these questions there is scarcely room for two opinions. It may be fairly asked whether the original appointment of Mr. Maurice to a chair of theology at King's College was not a grave mistake; it can scarcely be doubted that his removal from it is an act imperatively required by the importance and sacredness of the trust which the Council has to discharge. The most ardent friends and admirers of Mr. Maurice will not deny that the tendency of his mind is towards a misty transcendentalism, and that he attaches infinitely greater value to those novel and original views of Christianity which to strike out he conceives himself eminently qualified, and, perhaps, specially raised up, than to the traditions of Christian doctrine transmitted to us from the Apostolic age, and embodied in the Catholic creeds, and in the formularies of our Church,—traditions which he does not disguise that he regards with a feeling very nearly akin to contempt. Now the business of a Divinity professor is not to elaborate a new Gospel, or a new creed, but to expound the Gospel preached from the beginning, and to inculcate the creed handed down in the Church Catholic; and that in clear and definite terms, with Scriptural plainness and simplicity, and with a reverent regard for Church authority. His business is not to train up a set of inflated transcendentalists, going about to revolutionize the faith of Christendom by the promulgation of a "higher" and "deeper" view of Christianity than has ever been known upon earth, from the days of St. Peter and St. Paul down to the present day, but to qualify young men for going forth as preachers of Christian truth in agreement with the teaching of the universal Church in the primitive ages, and of our own branch of the Church Catholic since the Reformation. Without discussing with Mr. Maurice either his claim to superiority over all the Christian Doctors that have gone before him, or the validity of the mission of which he appears to believe himself the bearer to a world enveloped in darkness,—without any disparagement of either his character or his talents, and, we trust, without any personal offense to him, we may safely assert that the theological chair of King's College is not his fit and proper place.

Very different from this is the question, whether Mr. Maurice should be proceeded against as a heretic in the Ecclesiastical Court. That upon almost every point of Christian doctrine propositions might be extracted from Mr. Maurice's writings, which might fairly bring him under suspicion of heresy, is not at all improbable. But it is, at least, equally probable that Mr. Maurice might be enabled to meet the accusation by other propositions, likewise excerpted from his writings, tending to support those very truths which he is charged with impugning. It is but fair to add our conviction that Mr. Maurice's personal belief would be found far more accordant with the plain saving truths of Christianity, than might be supposed by those who see him through the offuscating medium of his metaphysical disquisitions.

But even if this were not so, if he were justly chargeable with grave deviations from the true and orthodox faith, it should be borne in mind how great a latitude of individualism has been suffered to grow up in our Church. After so long an interval during which the voice of authority has either been wholly silent in the Church,—or has spoken with an uncertain sound, sometimes even contradicting itself, great allowance must be made for individuals who fail to discern either the precise landmarks of truth, or the limits of their own authority in proclaiming what they conceive to be the truth. We are, happily, fast emerging from that evil condition. The provision made, both in our Universities, and in other collegiate institutions, for the inculcation of accurate theological learning, will, after a lapse of a few years, make itself felt by a more general agreement of doctrine among our Clergy. It is by the gradual and silent, but sure operation of this influence, that the restoration of soundness and unity of teaching in our Church will in due time be achieved, without disturbance of her peace or danger of disruption. With this prospect before her, the Church can afford to be patient and forbearing towards those who fail to come up quite to her standard of orthodoxy. Unfortunately there are many such amongst us, declining from that standard in various directions, and those who are foremost in clamoring for rigorous measures against all who differ from them, not unfrequently stand in great need, themselves, of the indulgence for which we plead. It is a great mistake, doubtless, to cry up Mr. Maurice, as a prophet; it would be an equally great mistake to hunt him down as a heretic. The resignation of his Professorship,—not as a visitation upon him for his theological delinquencies, but as a measure of security against the inculcation of erroneous notions and unprofitable tendencies into the minds of future Ministers of the Church,—is all that appears to be called for by the exigencies of the case.—*John Bull.*

Conscience no Schismatic.—How triumphantly has it sounded of late from one side of the nation to the other, That God is the only Sovereign of Conscience? Alas, that He were so! But He is not: were God once the Sovereign of our Consciences indeed, as we all acknowledge He is in right; farewell separation: our mind and way would then be but one; as our God is but one, and He not the Author of Confusion, but of Peace. Could we but once descend from our high pretences of religion, to the humility that only makes men religious; could we but once prefer Christianity itself before the several factions that bear its name, our differences would sink of themselves; and it would appear to us that there is more religion in not contending, than there is in the matters we contend about.—Dean Young.

"God," says Fuller, "sends His servants to bed when they have done their work."

NEW PUBLICATIONS.

Life of Benjamin Robert Haydon, Historical Painter, from his Autobiography and Journals. Edited by Tom Taylor Esq. 2 vols. 12mo. Harper & Brothers.

We approach these volumes with reluctance, for the reason that time and space forbid the fulness with which we would gladly review them. Their appearance, less than six months ago, from the English press, caused such sensation throughout the reading public, and gave to the English journals a topic of such prominent literary interest, that we were prepared to hail their republication here with all the pleasure and approval wherewith we had learned to regard them. The genius of Haydon, thwarted by its own vagaries; his generous and ambitious nature agonized to despair by the perverse fatuity of his character; his constant need and reckless prodigality of the friendship of those who gathered about him; his intercourse with the leading men of his day, with whom he is brought in frequent contact; all conspire to give a strange and fascinating interest to this chequered autobiography. This man, whose genius produced the "Judgment of Solomon," gifted with strong religious sensibility, and conscientious in the practice of religious duties, sunk to a suicide's grave, the victim of despair. The hopes and aims of his genius were baffled by its eccentricities. If in anything he was faithful to himself, it was in the record of his daily life, the material of the volumes before us. Here we have all of Haydon that there was to be known—all that he knew of himself. It is a history full of sadness, instruction, and interest, and should be read, as it doubtless will be, by all who would see from his pen a more truthful historic portraiture than the pencil of even his genius ever limned.

Ladies' Glee Book; by Henry C. Watson. Lamport, Blakeman & Law.

This is a collection of twenty-one well chosen pieces of Music, among which are some gems, arranged for three female voices, with an extra part for a male voice when a third soprano cannot be had. We should judge it to be a desirable addition to the family musical library, and well adapted for the use of classes and schools.

Leila in England, and Leila at Home; by Ann F. Tytler. Illustrated. 2 vols. 12mo. C. S. Francis & Co.

Perhaps there is no way in which greater evils are produced and perpetuated, than in the liberty nowadays granted to children and youth, in their habits of reading. Many who write for the young, as well, alas! as their guardians, are but little mindful of the wants that must be met, and the evils discouraged, in the young heart. We are happy, however, after a careful examination of the volumes before us, to commend them to the conscientious parent, and assure him that in them lessons of morality are beautifully taught, without picturing children with the perfections of angels.

Our little friends, who enjoyed so much the beautiful story of "Leila on the Island," will be happy, we are sure, to follow their little friend through the no less interesting account of *Leila in England* and *Leila at Home*.

Memoirs of Pierre Toussaint, born a slave in St. Domingo; by Mrs. H. F. Lee. 1 vol. 16mo. pp. 124. C. S. Francis & Co.

A faithful memoir of a most remarkable man—a man who proved that the African is capable of the highest culture. In Pierre Toussaint, we find blended all the qualities of the perfect gentleman and Christian. We commend this small volume to the skeptical, that they may learn to what height the colored man may raise himself, when the *intelligent* love of God and man is the main spring of action.

To Mrs. Lee our thanks are due, for presenting these facts to the world, for turning from the high places and honored names of earth, and giving to us this acceptable record of one of Christ's lowly ones.

Spiritual Visitors; by the author of "Musings of an Invalid." 1 vol. 12mo. pp. 346. John S. Taylor.

This book is something decidedly new in the literary world. We advise our ghost-loving friends to forsake the table-turners and buy a copy, wherein they will find the ghostly forms of ancient and modern renown, handsomely grouped, with artistic taste.

Helen Mulgrave, or Jesuit Executorship; by a seceder from Romanism. 1 vol. 12mo. Dewitt & Davenport.

An autobiography of an unfortunate heroine, most direfully persecuted by her relations and guardians who are all Jesuits. Her melancholy story will enlist the sympathy of the fierce crusader against Rome.

The Invalid's own Book, by the Hon. Lady Cust, is an invaluable little book of 150 pages, full of excellent compounds to gratify the palate, while they cannot injure the most delicate in health. Our lady subscribers will find this good friend at Appleton's.

The Odd Fellows Offering for 1854; with Elegant Illustrations. Twelfth Volume. pp. 320. New York: Edward Walker, 114 Fulton street.

Amongst the first of the annuals for the coming year, we find this volume on our table, exceeding even *itself* of former years, and, if it be a fair specimen of what other publishers mean to do in this class of Literature during the coming season, we may expect to see our table abound in works alike gratifying to the taste, and pleasing to the eye. The "Offering" has never failed to bear a close comparison with other annuals, but this year it has *peculiar merits* which we doubt not will render it acceptable to all, and of increased value to that Order whose members are the chief contributors. To ensure it a favorable reception, we need only mention that its pages are enriched with contributions from the pens of G. P. R. James, Benson J. Lossing, Gen. Morris, &c., &c. In the words of Mrs. M. P. Hanna's Invocation, we can only say:

Go forth upon thy mission now,
Bright Herald of a coming year;
Charm every heart, smooth every brow,
And cause each eye to sparkle clear;
Bring light and joy to many a hearth
Upon this cold and selfish earth.

And many a heart will bound with gladness,
As thy bright presence cheers the view;
A foe to dull *ennui* and sadness,
A gift of Love and Friendship true,
May vows of which thou'lt be a token
Be sacred kept, ne'er to be broken.

The Magazine literature this month is unusually racy. *Putnam* closes the first year of its existence, and its second volume, with excellence and vigor undiminished. It is a lusty yearling, and promises strongly and generously for time to come. *Harper*, too, with an edition of 135,000, and constantly increasing, is an instance of unexampled prosperity. The present is a very valuable number. *The National Magazine* is not at all behind its fellows in excellence and claims upon the reading public. *Blackwood* for November maintains its high rank, with an unusually varied table of contents. *Household Words* for December has nothing that is not delightfully readable. No. 497 of *Littell* gives us a wide range of excellent selections from its accustomed high sources.

The Works of Joseph Addison; complete edition in five volumes. Vol. II. pp. 634. G. P. Putnam & Co., New York.

The second volume of this very superior edition of Addison's Works contains the choicest specimens of what the Editor entitles his "Miscellaneous Prose." Among these specimens are the ornate and classical "Dialogues on the Usefulness of Ancient Medals"; the "Remarks on Italy," which are pre-eminent for gracefulness of diction, elegance of classic and poetic illustration, and soundness of judgment; his sensible as well as forcible tractate "Of the Christian Religion"; a considerable collection of his "Letters"; and some three or four of his most witty and trenchant political effusions. The engravings of the *medals* are a very valuable addition to this volume. The American editor also appears to have exercised great care in furnishing the reader with all the necessary notes, illustrations, &c. We commend this edition without hesitation to our readers.

Chanticleer, a Thanksgiving Story of the Peabody Family. Second Edition. 12mo. Redfield, New York.

It is rather past the time, to be sure, for a Thanksgiving story; but this one is so much superior to anything on the same topic, and withal so genial and healthful in tone and sentiment, that we venture to commend it as a capital holiday book for any festive season. The illustrations help to set off the book wonderfully, albeit the estimable author's clear and correct style in the use of the vernacular, might well entitle him to the claim of being able to do without the limner's enticing art.

The Family Prayer Book, with Commentary, &c.; by the Rt. Rev. Bishop Brownell, D.D., LL.D. Stanford & Swords, New York.

Every good Churchman loves to study the Prayer Book, and to do this at all thoroughly, he needs to have a sound, judicious, clear and comprehensive Commentary upon it. To say that Bishop Brownell's is such, is only to say what every competent Churchman already knows; and yet it is well and every way expedient to call attention, at times, to acknowledged facts, for the benefit of that considerable portion of the community who may be in doubt or uncertainty as to the study of the Book of Common Prayer. The present volume deserves all the commendation it has ever received in the Church. It is superfluous for us here to endeavor to add to it. We will only throw out a suggestion, that it might be a very good plan just at this time, when light and pretty books are in abundance for the holidays, to pick out something substantial and useful as a Christmas present to one's pastor or dear friend. Nothing better for this purpose can be found than Bishop Brownell's Family Prayer Book.

History of the Captivity of Napoleon at St. Helena; from the Letters and Journals of the late Lieut. Gen. Sir Hudson Lowe, and Official Documents not before made public. By William Forsyth, M.A. 2 vols. 12mo. New York: Harpers. 1853.

This is *the other side* of the great question at issue about the first Emperor of France and his incarceration on the bleak rock of St. Helena. It is well to hear the other side, and to see what view is derived from the papers of the principal person concerned during Napoleon's captivity. O'Meara, Las Casas, Montholon, and the special partisans of Napoleon have thus far had the matter pretty much to themselves. It remains now to be seen, with the documents which this work furnishes, what the verdict of true and impartial judgment will be; and whether the pretty, spirited Romance of Mr. Abbott, which appears from month to month in "Harper's Monthly," is to be relied on, or only read as one reads "Uncle Tom's Cabin" and the like. We shall not undertake in a brief notice like this to pronounce very decidedly upon the merits of the present volume. Mr. Forsyth writes clearly and with the spirit, perhaps rather too much, of an advocate seeking to make out a case, but still with fairness and honesty of purpose. The worshippers of Napoleon will do well to read the book, and see how low the grand Emperor sank in his latter days, and what a pitiful collection of hangers on he had about him. Had Napoleon died at Waterloo his fame would have been secured for all time. His end at St. Helena is anything but sublime or heroic. Let the reader examine and judge for himself.

COMMUNICATIONS.

For The Churchman.

THE GRACE AND STRENGTH OF GOD.

These stupendous themes are adopted with a special reference to the blessed principles involved in the Lord's declaration respecting them to St. Paul, "My grace is sufficient for thee. My strength is made perfect in weakness"—a declaration whence comfort and encouragement may be drawn by christians in every age, and under all circumstances.

The term "grace" may be regarded as denoting generally the merciful dispensation of God to man through Jesus Christ; and the term "strength," that operation of divine grace which aids human weakness, and enables man acceptably to discharge required duty: the glory and power of which are illustrated by the insufficiency of mere human ability.

It can hardly be necessary to enter on a formal establishment of the truth that man needs this grace and strength of God. His uniform history, and every one's observation and experience, fully prove his utter insufficiency for the discharge of duty to God; for pursuing a perfectly just, charitable, and virtuous course in his relations to his fellow men; for resisting and surmounting temptations to swerve from the right path; for enduring the trials and afflictions of life; for properly meeting the stroke of death; and for securing a reasonable hope of future blessedness.

The light thus thrown by unquestionable facts, everywhere and at all times presented, exhibits the great and precious value of the merciful assurance, "My grace is sufficient for thee. My strength is made perfect in weakness."

Reflection on the grace of God naturally brings first to mind that illustrious and comprehensive display of it—which indeed is the foundation of every other, of all man's real comfort and joy here, and all his hopes of hereafter—*the redemption of the world through* Jesus Christ.

With a depraved and corrupt nature, manifesting its depravity and corruption by sad perversions of the understanding, and by enlisting the will, the dispositions, and the affections, in a service incompatible with that of an infinitely pure and holy God; and drawn thus into innumerable offenses against the will of Heaven; what can we expect from the Divine Being Whose infinite justice requires the vindication of the majesty of His laws, and Whose infinite purity must fill Him with abhorrence of every sin and its perpetrator?

There are those who, putting forward special claims to being philosophers, and disciples of the religion of reason, or natural religion, would silence all such inquiries by theories respecting God and His dispensations deemed by them rational, and worthy of adoption by the human mind; which they suppose to have ample resources, for religious purposes, within itself, independently of any special outward revelation. It is obvious, however, that such men, in christian countries, cannot either think or act independently of that Bible which christians believe to be, and which *they* oppose, because they do not believe it to be, a special, supernatural, outward divine revelation. They have necessarily imbibed from the community in which they live, the teachings of that volume. Their religious systems, whatever they may be, have unavoidably interwoven with them principles and precepts derived from the Bible. They cannot possibly tell how far, or in what direction, their unassisted reason could carry them in either religion or morals. Sounder philosophy, honester reason, than what they take for their guide, would teach them that if they would know what unassisted reason can do, they must look to those who had not, and those who have not, written revelation among them. There they will see that religion which reason and nature can furnish and sustain. And there they will see the conscience-stricken sinner trying to find comfort in the immolation of sacrificial victims: they will see the trembling parent raise his arm to give his first-born for his transgression, the fruit of his body for the sin of his soul: they will see the self-devoted victim submit to the cruel pageantry of having his own blood shed, and his own life taken, in the hope of thus finding mercy for himself, or obtaining it for his country or his friends. If ever inductive philosophy can arrive at truth by reasoning from unquestionable facts, it is true that there exists in the human mind a natural conviction that divine justice must be appeased before divine mercy can be expected. By the same process, also, the farther truth is arrived at, that with no other guide than reason, the human mind is involved in the most intricate perplexity, and distressing anxiety, and drawn into the most absurd and cruel experiments, on the deeply interesting inquiry how this appeasing of divine wrath is to be attained; how God can be just, and yet justify the sinner; wherewith men can come before the Lord, and bow themselves before the High God, in humble hope of His reconciliation and favor. The grace of God which bringeth salvation through Jesus Christ, as revealed in the Bible, is the only thing, which, in this momentous inquiry, has ever given reasonable satisfaction to the human mind. It is urged upon our faith by every evidence that can command man's rational assent; and shows us the infinite condescension of the Son of God in assuming the human into connection with the divine nature, that He may be the Mediator between God and us. Thus He renders perfect obedience to our Heavenly Father. This, being perfect, and from One Who, because divine, is under no obligation to render obedience, is entitled to reward. This He, of course, does not need for Himself: it is His to confer on whom He will. He undergoes for us the penalty of our sins by offering Himself a sacrifice in our behalf. He pleads for us in heaven by virtue of the merit of this atonement. Coming to us through His word and ministry, as the Messenger of the covenant thus sealed by His own blood, He announces the good tidings that His atonement is accepted in behalf of all who trust in it with true faith, penitence, humility, and devotion; and shows how these are to be rendered, so as to be acceptable and effectual.

In order to this, Christ, by His atonement, purchased for men the grace of the Holy Ghost. He purchased it for all men. All have given to them as much of this grace as is needed for their right use of that moral agency, or power of choosing the good and refusing the evil, which was lost by Adam, and restored to him, and in him to our nature, on the mediation of God the Son, then offered to the Father and accepted by Him, and to have its proper vicarious obedience and sufferings rendered, when divine wisdom should determine that "the fullness of the time was come" for that stupendous manifestation of mercy.

By the right use and application of this grace given unto every man to profit withal, the natural hardness of the human heart is softened; compunction takes place of insensibility to the foulness and guilt of sin; the will, affections, dispositions, and desires, become renewed, and the understanding enlightened; the life is changed; the man is a new creature; temptations are overcome which were once thought insurmountable; duties are discharged which once appeared impracticable; pleasure is experienced from sources whence it was once thought it could never flow; consolations arise in trials which were once thought insupportable; fears of death are lost in its calm and cheerful anticipation, and in readiness to meet it with joy and triumph; the looking for of judgment has lost its fearfulness; and eternity is contemplated as the consummation of joy which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.

Thus this grace of God acts in entire harmony with that order of His providence which wills that man be an intelligent moral agent, responsible for working out his own salvation. Grace indeed is essential to the commencement, the prosecution, and the completion of that work. Through the redemption that is in Christ Jesus, Adam was raised, and his posterity are placed by birth, above that *total* depravity which resulted from the fall. Hence every man is possessed, by the grace of God, of moral agency, enabling him to choose the good and refuse the evil. Thus, therefore, there is given to him ability to enter seriously on the great work of his salvation; that is, on the performance of the conditions on which God, in his sovereignty, and as an act of free grace and mercy—for they have no merit in themselves—is pleased to suspend our attainment of salvation through Jesus Christ. On this principle, these conditions are enforced in Scripture as means, without the faithful use of which we can no more reasonably expect the *spiritual*, than without proper exertion the *temporal* blessings of our Heavenly Father. The Christian has no authority from God's Word for waiting until compelled to his duty by some irresistible operation of divine influence. He has no authority to trust to his being put, without any reference to his faith as a moral act willingly rendered by him, and to his active piety and morality, as essential parts of living faith, in a state of justification making his salvation certain and indefeasible. He must stir up the gift of grace which is in him; and thus embrace the *faith*, and in its principles, spirit, and affections, devote himself to the *duties* of the Gospel.

Let it, however, never be forgotten, that this can be done only by the help of that strength of God which is made perfect in human weakness. It should be always remembered also—the true Christian's consciousness will afford most humbling conviction of it—that, even with this strength, there can never be attained a grade of righteousness removed from failures and imperfections more than enough to exclude all claim of merit, and all hope of divine favor and acceptance, except through, and in consideration of, the righteousness of Christ, as our Mediator and Advocate. The most upright, then, should ever be filled with humility, penitence, and self-distrust. His faith and trust should be undivided, as well as strong, affectionate, and all-controlling, in the atonement through which only the saving grace and strength of God can bring their full blessings to him.

That grace and strength, therefore, he should, on the principles, in the spirit, and with the affections, proper to these evangelical views of truth and duty, earnestly and faithfully seek. According to the revelation of God's will in the Gospel, an essential and fundamental duty in this search, is admission by baptism into that covenant—relation to God in Christ, which He has graciously provided for us in the membership of His Church. It is in this capacity that we have given to us a title to all the blessings of grace and salvation purchased by Christ's atonement. The means and pledges of these blessings are provided in this holy society; and men have access to them as its members. In the faithful and devout use of these, especially the sacramental commemoration of the death of Christ, men are to be partakers of the Spirit of the Church's Divine Head; to hold communion with him; and by His grace, and in His strength, to go on unto perfection. *Thus* they are to be blessed with the pardon of their sins, justification with God, and ability to walk in newness of life; to overcome the difficulties in their Christian warfare; and to enjoy, throughout their pilgrimage, happiness and consolation which the world can neither give nor take away.

If then the Christian is a faithful and true and living member of Christ's body the Church, he will find the grace of his covenant God and Saviour sufficient for him, and His strength made perfect in his weakness. He will have an ample resource in every temptation, and in every trial and sorrow. He will enjoy a comfortable and sustaining view of the justice and goodness of his Heavenly Father's dispensations. In every experience of His chastening Hand, he will know that it is the same Hand whence all goodness flows; and that it is governed in all things by the one unfailing and unswerving principle of love and mercy. In that stupendous exercise of love and mercy, the giving of His only Son for us, which lies at the foundation of every other, he sees all-sufficient cause for trusting in the grace of God as always abounding, even where judgment is most mingled; and is cheered by it with the sure and certain hope of that better state where patience in tribulation here, has promise of exceeding great reward; and where the afflictions of the present time will work for him a far more exceeding and eternal weight of glory.

In conclusion, the writer would offer for the reader the humble prayer, that, comforted by the grace, and supported and protected by the strength of God, he may pass this state of trial in faithful duty to his Saviour, unfaltering trust in Him, and cheerful resignation to His will; feeling that all is ordered for the best, and animated by the sure and certain hope of eternal happiness hereafter: and that, as death approaches, he may especially experience the sufficiency of his Heavenly Father's grace, and the perfection of His strength, to weaken attachment to the things of time; to concentrate thoughts and affections on another and better world; to deprive death of its sting; and to give, in "THE LORD OUR RIGHTEOUSNESS," victory over the grave.

B. T. O.

* * *

Dry Wit.—Dr. Jasper Main, who lived in the reign of James I, of England, was celebrated as a scholar and a wit. He displayed through life a strong propensity for innocent raillery and practical jokes. Just before he expired, he told his servant, who was sadly addicted to intemperance, that he had bequeathed him *something that would make him drink*. The servant, as soon as his master was dead, impatiently opened the legacy, expecting, of course, to find a heap of treasure; but, alas! his disappointment was great in finding nothing but *a red herring*.

Fond du Lac, Wis., Nov. 21st, 1853.

To the Editor of The Churchman:

A communication signed I, addressed to me, in *The Churchman* of the 5th instant, has just been brought to my notice. From the kind and affectionate language of the writer I cannot doubt the sincerity of his motives. I do, therefore, most cordially reciprocate those feelings; and in the brief reply I am about to make will endeavor, in the same spirit, to point out the great injustice your correspondent has unintentionally done me. I am glad that "I still live" to correct his errors.

My views on "Spiritual Manifestations," which the writer attempts to discuss, have been given to the public heretofore, and I should not have deemed any reply to his communication called for at this time, but for the gross misapprehension under which he labors, and which pervades his communication from beginning to end. To put myself right, therefore, and to correct the error through the same channel, is the sole object of this reply.

The writer says, "I believe I am not in error in the opinion that you were confessedly a skeptic with reference to the 'things not seen,' and unhesitatingly rejected 'the evidences' thereof laid down in the Bible, until you were 'convinced by the subtabular revelations of ultra-mundane communications;' in other words, you did not believe, previous to your visitations to the spiritual circles, in the immortality of the soul, in the life after death, in the existence separate from the body of the 'spirit of man'." All this is mere gratuitous *assumption*. It pervades the whole communication, and the writer's whole argument is based upon it. Now, Mr. Editor, what will be your surprise and astonishment, when I tell you there is not one word of truth in the position he has laid down. There is not the shadow of a foundation for it to rest upon. It is against the uniform opinions of my life. The writer has arrived at his conclusion by some strange hallucination. I have from my earliest boyhood, when I could be supposed to form an opinion on such a subject, believed in the Bible as the Book of God, in the immortality of the soul, in the life after death, in the existence separate from the body of the spirit of man; and I challenge the writer to produce a single sentence from me, written or oral, to contradict what I have above stated. Skepticism has never darkened my mental vision. I have always maintained, and still maintain, the Bible as the Word of God, and as the anchor of our hope. I have been from my youth upwards, and am still, devoutly attached to the Protestant Episcopal Church. How then is it that all the cherished opinions of my whole life are by this writer subverted in an instant, and I arraigned by this professed friend for opinions the very antipodes of all I ever entertained? I leave the writer to tell—it is beyond my power of comprehension.

Here I might stop, for the foundation having been knocked from under him, the writer's whole superstructure falls to the ground. I will only add, that my long-cherished opinions, as above stated, and the truths of the Bible have been re-affirmed by "Spiritual Manifestations;" and I have never known an instance where a skeptic has investigated this subject, that he has not become convinced of the immortality of the soul. Are these manifestations to be denounced because skeptics are converted by them? That would be strange indeed!

But I will pursue the subject no further. As the writer does not admit nor deny the spiritual source of the manifestations, it is hardly worth while to contest with him his further assumption, that they are from evil spirits. It would not, however, be a difficult task, I apprehend, to show that they are from both good and evil, and are in accordance with the Scriptures, and are foreshadowed by them. But I will not dwell on that subject, as I have already answered all I intended by this reply.

Respectfully yours,
N. P. Tallmadge.

For The Churchman.

ST. JAMES THE LESS, SCARSDALE.

Mr. Editor: Allow a reader of *The Churchman* to do a real service to such of your subscribers as have not had their attention directed in that quarter, by informing them that in Westchester county, not twenty-four miles from this city, is one of the prettiest churches in the Diocese, and one of the best schools for their children, to be found in the State of New York. In the midst of the most refined and delightful society, individual piety and Christian enterprise have erected, within the last three or four years, a beautiful gothic structure, known by the appellation at the head of this notice, under the pastoral charge of the Rev. William W. Olssen, who also superintends and conducts a school for the youth of both sexes, possessing advantages, as the writer believes, rarely to be met with in our country. The enumeration of a few prominent ones may be sufficient to confirm his opinion: 1st, A pious and learned principal or Rector; 2d, A sound and thorough Churchman; 3d, An amiable man and a gentleman; 4th, Moderate charges; 5th, A picturesque and eminently healthy country; 6th, Some of the best society in the State; 7th, *No tavern in the township*; 8th, Within one hour's ride of New York.

If any of the readers of *The Churchman* are looking for *the* place to send their children to school, out of this "Babel," let them go to Scarsdale, on any prayer or saint's day, and see and hear the Rev. Mr. Olssen in St. James the Less, and I believe they will thank one who personally is almost a stranger to him, for directing their attention to this worthy son of the Church, to whom I apologize for this unauthorized allusion.

A New York Churchman.

THE CHURCHMAN.

NEW YORK, DECEMBER 10, 1853.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

EXTENSION OF THE MINISTRY.

In another part of the paper will be found the canons passed by the late General Convention, with a view, as would seem, to effect certain changes—we know not whether they will turn out to be improvements—in the existing order and composition of the Ministry. A careful study of this new legislation will show, we think, that the effect of it is, to make provision for two sorts of Deacons, two classes of candidates for the Deaconate, and also two of candidates for the Priesthood. For, in the first place, should all parts of the new law go into operation, there will be one sort of Deacons who, in accordance with the present custom, have spent three years in study, and passed three examinations, before being ordained, with the intention of spending one year more, and of passing one more examination, before advancing to a higher grade; and another sort with whom this order is reversed, they having passed but one year and stood but one examination before entering the Deaconate, thus leaving the three years and three examinations to intervene, before proceeding to the Priesthood. In the second place, there will be one class of candidates for the Deaconate, the same as all are now, who are to take the longer term of preparation before being ordained, and the shorter term after; and another class with whom these terms have changed places, their purpose being to spend three years and have three examinations after they have been made Deacons, and before becoming Priests. In the third place, there will be one set of candidates for the Priesthood, who, as hath hitherto been the case with all, have passed the longer term of preparation before proceeding Deacons, in expectation of proceeding Priests after one year and one more examination; and another set who have proceeded Deacons upon the shorter term of preparation, intending to pass the three years and take three examinations after becoming members of that order.

Such, it seems to us, is clearly the scope and upshot of the new legislation, taking all its parts together; such, apparently, must be its effect, should all its provisions be put through in practice. And all this diversity in the process and composition of the ministry will arise, even if the several sorts and classes in question should be kept entirely separate and distinct: how many and what other varieties of ministerial character and standing may arise from the crossing and mingling of those sorts and classes, is not easy to foresee. And on this plan of proceeding, the Deaconate in itself will be neither one thing nor another, and the character of a Deacon as such will be neither here nor there, but may be either or each by turns, according as chance or local preference or special exigency shall determine. Nor will this course have the effect, so much reckoned upon, of restoring and confirming our practice in this particular to the theory as set forth in the Ordinal: the result, so far as now appears, will rather be, to produce disorder and inconsistency in the practice, setting it at strife with itself; thus disturbing old custom and usage, displacing the settled fixtures and land-marks of experience, and breaking up the intertwinings of inward habit and outward institution, without giving or pledging any fair equivalent in return. At all events, it is not clear what safeguards this plan offers against such a degree of confusion and perplexity as will be far from an improvement on things as they now are.

At first we were not a little puzzled to decide whether the new canons, taken as a whole, were imperative for a change in our present practice, or merely permissive. It appears, however, on close inspection and comparison, that, so far as regards this point, they are permissive merely: they do not oblige any change of proceeding; they make room for it, but do not require it, leaving it discretionary with the parties concerned; thus, in effect, shifting the responsibility of what may be done from the legislative to the administrative branch of the Church government. This is evident from Section 7 of Canon III., which leaves it entirely to the discretion of the Bishop and the Standing Committee, whether a candidate for Orders shall pass the longer or the shorter term of preparation, before admission to the Deaconate. So, likewise, Section 1 of Canon IV., after prescribing the three examinations to be passed by candidates for Orders, provides that "such examinations may take place either before or after the admission of the candidate to Deacons' Orders." So that each case manifestly falls under the ruling of the ecclesiastical authorities having jurisdiction therein: it stands with their judgment whether any candidate or any Deacon shall be admitted as such for the longer or for the shorter term of preparation; the one year with its one examination, and the three years with their three examinations, may be placed and transposed in each particular case, as they see fit. Of course it is intended that the one-year candidate shall in every instance be a three-years Deacon, and *vice versa;* the longer term and the shorter term thus being either supplementary to the other. Have we any sufficient guaranty that, in the confusion and perplexity likely to arise in practice, this order will be kept? It does not well appear what is to prevent a man who has been admitted Deacon under one class from passing on into the Priesthood under another. In such an entanglement of sets and classes, have we not cause to fear that things may get misplaced? that the one-year candidate, having had a chance to try his hand, and having shown, it may be, a peculiar knack at the pragmatical part of his calling, will also, in consideration of some special gifts and aptitudes in himself, or of some special wants and likings on the part of those who have tasted him, be a one-year Deacon? It is true, the theory contemplates no such misplacement: the new canons are not wanting in theoretical securities against it. But the Church has already experienced how hard it is to hold practice to theory against the force and pressure of circumstances. Nor is anything more common than for the exigencies of practical operation to overrule and outface the strongest theoretical provisions. Even as things now are, it is often no easy matter to keep men from getting into the Priesthood without sufficient preparation. In this particular, the Church is frequently bringing forth without travail, and then having to travail sadly afterwards. The rule of admission to Holy Orders is not and ought not to be without exceptions. Is there not danger of letting in such beginnings as will gradually work the exceptions up into the rule? Which may suggest some reasons for considering the matter well, for canvassing and cross-examining the new order pretty thoroughly, before putting it to work.

We think it may be questioned, moreover, whether the new legislation, so far as it may have any effect, be not fairly open to the charge of doing that which ought not to be done, and at the same time of leaving that undone which ought to be done. For that class or description of men, whom it seems most desirable to have taken into the ministry of the Church, are no more admissible now than they were before. These are men often to be met with in small country parishes or where the beginnings of such parishes might well be undertaken; sometimes men having families, and already settled for life, tied to their farms or their workshops, who are very competent and very willing to serve the Church and to be useful in her service, but who cannot think of assuming the clerical character, or of undertaking the ministry and vowing themselves to it as a permanent vocation. Holy Orders they can neither take nor become candidates for, in any sort or manner; it is out of the question for them to put off the character and condition of laymen: and precisely what is most wanted is, that some arrangement be made, whereby such men may, in a regular and orderly way, be admitted to ministerial work, to labor where there are not the means of sustaining clerical services, and until such means can be had. They who undertake the ministry for life, of course are expected to get their living by it; their labors are and must be their livelihood: and the very want which now presses the Church is, to have the services of men who have other means of support: that she has much work to be done which she has not the means of paying, this is the very cause why some further canonical provision was needed. The legislation in hand, for aught we can see, leaves this need precisely where and as it was before. Nothing has yet been done towards meeting it. The new canons make no provision, save for those who have in view and purpose to take Holy Orders; to set themselves apart from secular gains and pursuits by vows of perpetual obligation: they nowise contemplate that any man shall enter the ministry in any sort or capacity, without ceasing to be a layman. The only change directly warranted or allowed by them is, that those who have a permanent ministerial life in view may proceed to the work while as yet they have but just begun to study; which, to say the least, seems of very questionable expediency.

We have long since settled in our own mind that something ought by all means to be done, to bring about an extension of the ministry. Several weeks ago, we wrote with much care and labor an editorial on the subject, entitled "Subdeacons," following the lead of Archdeacon Hale, of London, and quoting largely from what he had published on the subject. We were not then prepared, nor did we think it needful, to enter into the details of the matter, or to make any discussion of particular measures; our purpose being merely to move the general question, with such arguments as were then at our command. What we had in hope was, that the great legislature of the Church would make some canonical provision for a class of ministers without Holy Orders; call them lay ministers, if you please, or catechists,—we care little for the name, so we can come at the thing; something, at all events, such as were the catechists in the Primitive Church, or such as are now the catechists in some branches of the English Colonial Church. We thought it safer and better, on the whole, that the three orders of the clergy, as they now stand, and have stood ever since the Reformation, should be left altogether untouched; forasmuch as the parts have grown into such sympathy and interdependence one with another, and all of them into such adjustment with the settled form and working of the Church, that the changing of any one will needs draw on more or less of change in all the others, and a meddling with any one part can scarce be so carried as to avoid the danger of marring the whole structure. For the ministry of the Church is itself a sort of organic whole, and has one common vital circulation; so that all the parts must stand and move together; no one member can be touched but that all the others will feel it, and if any of the orders suffer, the rest will suffer with it: what helps one helps all, what hurts one hurts all. Nor does there seem any good reason to doubt, that what the Church now wants can be compassed without superinducing anything of harm or peril to what she already has. At all events, it is no part of her policy at this time, to be giving up a certainty for an uncertainty. And it would be considered, withal, that the causes of her present need in this particular lie far elsewhere than in the nature and method of her present supply; it is nowise from the structure and working of the ministry, that the defect of ministers hath sprung. Of course, any attempt to remedy that defect must wear somewhat the character of an experiment. We trusted that the experiment might be tried where, in case it should fail and have to be relinquished, the evil effects might stop along with it; instead of being so intertwined in marriage with what is good, as to propagate themselves, or beget an equivocal posterity.

Such were some of our reasons for hoping that canonical provision would be made for a new class of ministers, rather than by anywise tampering with, or hazarding any changes in, what has been so long tried and found to work so well. Several, however, of our respected contemporaries struck up together in a different note, strenuously urging and insisting, that the best or only remedy would be by legislating the practice of the Church touching the Deaconate into accordance with the idea and theory thereof as embodied in the Ordinal. We saw there would be no use in trying to row against such a current. Moreover, we were sincerely disposed to acquiesce and fall in with anything that should hold forth any tolerable promise of safety and success. We have tried our best to read that promise in what has been done; but the more we have tried the more we have been unable to do so. Every reconsideration of the matter has but served to confirm the thoughts we had at the first.

To talk of making or compelling the office of Deacons to be in fact what it is in theory, may be very well; as seen through the medium of a speculative logic, the thing looks fair and promises much: but, unhappily, the effect of such logic commonly is to keep the users of it from seeing how futile and fruitless must be any attempt to harness the thing into practical operation. Now, in pursuing an end, men do not naturally vary or change from their forecasted plan of means, without some strong and overruling cause. If the end cannot be reached without changing the means, then the means will needs be changed, how carefully soever the theory of them may have been drawn. Has it not been too much taken for granted in the matter in hand, that the acknowledged divergence of the actual from the ideal form has sprung up without cause; that it exists as an arbitrary thing, and therefore may be arbitrarily removed? If the discrepancy have any good reason for being, it is not in the power of canons to put it out of being. Perhaps it will be found, on better consideration of the matter, that the necessity of the case, the exigencies of the thing are the very causes that have forced or kept the practice away from the theory. In which case, it is plain, that before the practice can well be brought back to the theory, that necessity and those exigencies must first have ceased to exist, or at least to act. So long as they are, they will give law.

We shall hope, therefore, not to be thought altogether unreasonable for saying, that to us any scheme, which proceeds on the principle of making the idea give law to the fact, in this case seems nearly or quite impracticable. We question whether the reduction of practice to theory be either possible or desirable: the position which we grow more and more inclined to take is, that the thing cannot be done, and ought not to be, if it could. We believe that the discrepancy arose from sufficient causes, and that those causes are operating and will operate as strongly to keep it up as they did to bring it up. We shall be much mistaken if that operation do not prove an overmatch for the new legislation; or if an attempt to put the latter through should have any other effect than to demonstrate its practical impotence. Be that as it may, we cannot but hope that the thing will first be put under a pretty searching cross-examination, and weighed rather carefully in its several bearings, collateral and direct, immediate and remote, before it be made a basis of action.

We are hearing a good deal said of late about our want of a working clergy. In fact, the clamor for a working clergy has grown to be just now something very like an epidemic. We are not ignorant that this is probably but one of those catch-words of the time, which mean little and do less; unless it be to divert men from the true causes of their trouble, and the true sources of the remedy; for even so, under a self-deceiving notion of not having what they need, do men manage to excuse themselves for not doing what they ought. It is unquestionably true, in one sense, that the Church does want, as she has always wanted and will always want, a working clergy; but in another sense she does not want it, because she has already got it. We have yet to meet with any class or description of men, professional or otherwise, who work harder or with more skill and success, than our clergy, taken all together. And, what is more, they work all the better and accomplish all the more, forasmuch as, before proceeding to work, they have first in some good measure learned to think. The want of the Church, at present, we beg leave to think, is not so much of a working clergy, as of a paying laity. And yet we question whether in all Christendom there be any laity less chargeable with this fault, than that of our own particular Church. It hath ever been, and ever will be,—who does not know it?—that men pay the last, and pay the least, for that which does them most good, and which they most need; because its nature is to work in them so deeply and silently, that they are not and cannot be aware of its working. It is what touches the surface of their being, that men are most willing to pay for: it is what works at the centre, that does them most good.

What the Church most wants at all times, and especially in our time, is a thinking clergy,—men formed and furnished to teach, and guide, and indoctrinate, and upbuild others in all the parts and particulars of mental, moral, and spiritual manhood. Who does not know, that, so far as regards the matter in hand, the first and most necessary qualification of a clergyman is, that his mind be grounded firm in broad, deep, solid learning, and thoroughly disciplined with close and various study? We have yet to learn, that in our clergy, taking one with another, there is any special disproportion between the thinking and the working faculties; any particular excess or deficiency of either in respect of the other. Surely it will not be alleged that they know too much, or that they would be likely to do more good, if they knew less. What the Church, above all other things, does *not* want, is a mere empirical and pragmatical clergy. What she has most to fear is the services, or rather disservices, of men with whom their office and calling is rather a trade than an art; who live, intellectually, from hand to mouth; who are in such haste to produce effects and bear fruit, that they stay not and care not to grow; who are not enough prepared with mental furnishing, to feel their need or to understand the uses of such preparation; who, avoiding the shades of studious privacy, prefer to flutter and buzz amid the excitements of active life, and skip about on the surface of things; using their mind merely as the pioneer of their hand, and discharging their acknowledge as fast as they gain it, and sometimes a good deal faster, till at length they grow big with their own emptiness. If we would keep clear of such men, perhaps we had better try to understand the wisdom of that faith whose proper instinct it is to "work and wait." Nor will it be amiss to bear in mind with some care, that the mere aggregating of men to the Church with little or no prospect of a corresponding assimilation, will neither benefiit her nor them. And even as things are now, there seems reason to fear that our clergy are working men into the Church much faster than they can work the Church into them. Our advice would be the old words—"Stay awhile, and make an end the sooner."

We have many more things all ready to say in this connection, but must hold up for the present.

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Poetical Works of George P. Morris.—We have already briefly alluded to the superb volume of Gen. Morris' Poems, recently issued from the house of Charles Scribner; but so many pleasant memories of "long time ago" still haunt our fancy in connection with his name and music, that we are fain to take a taste of him again. Moreover, we observe that the pen editorial, all over the country, is busy with the thousand images of beauty, truth, love, patriotism, and devotion which his pages have made real; and we must certainly have our picture among the rest; especially as the author, so beloved for his melodious verse, is equally to be esteemed for his firm adherence to sound principles in the Church.

These fair children of the author's genius have long been wanderers in many lands, like a family too numerous and ambitious to stay at home, but now that so splendid and ample a villa, as this volume is, has been erected for them high up the dreamy slopes of old Parnassus, they are all under the parental roof once more, and look freshly interesting for their travels and experience. Besides, here are several new members of the tuneful household. Hear them sing:

> "Mankind are all pilgrims on life's weary road.
> And many would wander astray
> In seeking eternity's silent abode,
> Did Mercy not point out the way!
> If all would their duty discharge as they should.
> To those who are friendless and poor.
> The world would resemble my cot near the wood,
> And life, the sweet stream at my door."

Mr. Morris is now a fixture in our literature. He has passed his "examination," obtained his diploma from the people, and is henceforth to be read and quoted; not to take his chance for immortality at the hands of either merciless or generous reviewers. We should as soon think of criticizing Crusoe, or Pilgrim's Progress. He is nestled too snugly to be disturbed, in hearts that can and will defend him. Only think what a tempest would be raised, north, south, east, and "over the mountains westward ho," if any demented Quixote should venture to abuse him. The loyal rage of patriotic Young America, and the pouting of pretty lips through all the regions of piano-dom, would at once annihilate the offender.

It is worthy of remark that our author is never estimated by comparison. This is right. Why should he be compared. He is the "Song-writer of America"—and like no one else. Beranger for the French, Moore for Ireland, any one you please for England, and George P. Morris here.

In one respect he is a very Orpheus, and more. For fierce contending journalists of all creeds suspend their strife, and agree fraternally about this book. Its sweet discourse controls them while they listen, so that for the moment they seem "almost persuaded to be Christian." Would that the Press of this great land were truly and permanently so.

Of course there are some pieces in this collection that suit other tastes more than they do ours, but we respond most cordially to the assertion of the *Albany Argus*, that "no stain of sensuality, no 'canker on the rose', falls like a withering breath from his pen; but sun-bright affection, fit for smiles or tears, the upspringing of a lofty devotion, attests the homage and loyalty of the poet to the sacred claims of the gentle domestic ties."

Paper-makers, printers, binders, and artists, have also done their best; so that in all respects the work stands prominently out as well worthy of New York, in 1853.

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Interesting to our Patrons.—It is with no ordinary satisfaction that we announce to our readers, that an arrangement has been completed with Hugh Davey Evans, Esq., of Baltimore, whereby, on and after the first week in January, 1854, that gentleman is to write for *The Churchman* in like manner as he has been writing the past year for *The Register*. So that the "Thoughts on Current Events," so widely and so favorably known by the signature "H. D. E.", may be looked for regularly in our columns, from the close of the present month. That is such a kind of strength as we like to feel strong with!

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Church of the Advent, Boston.—We have lately had both ocular and auricular proof that this noble parish is going on unchecked, and with still-increasing success and prosperity under its present Rector. Nine years ago, it was started by Dr. Croswell, a name ever dear to the lovers of genius and piety, in an obscure "upper room", the number of communicants not being more than 50, the attendance not exceeding 100 and the yearly contributions being not far from $1,000. Now it owns and occupies, as its "house of prayer," one of the deserted abodes of Congregationalism, the number of communicants being about 330, of attendants about 800, and the yearly contributions being something over $7,000; and with the life, energy, and devotion of its members not a whit abated. Its greatest want now is a suitable church edifice, the present place of worship being crowded to great excess. This want, however, is not without good prospect of being met at no distant day; and when that day comes, we have no doubt, that if they should have accommodations for 2,000 persons, all the room would soon be occupied. We mention these things the more gladly for the issues of a spiteful and stupid infatuation that have lately been vented against the parish by a correspondent of the *Episcopal Recorder*. If any suppose that the parish is to be outfaced or put back by such effusions of canine eloquence, they have greatly mistaken both it and themselves. They might as well undertake to smash up a block of granite with a wisp of straw!

INTERCOMMUNION OF CHURCHES.

The London *Evening Journal* makes the following editorial in review of the late auspicious passages had between the English and American branches of the Reformed Catholic Church. Judging from the tone of our Transatlantic contemporaries, it would seem that these fraternal interchanges had awakened even more interest in England than in this country. On the whole, it need no longer be thought visionary to look for a practical realization of the great idea set forth by Bishop Whittingham in a letter to Bishop Wainwright, when the latter was going about his mission to the Propagation Society, some eighteen months ago. The letter, as may be remembered, was read by Bishop (then Dr.) Wainwright, at a meeting held in London on the 18th of June, 1852, for the public reception of the American Bishops by the Society. It may not be amiss to give herewith so much of the letter as will show the scope and amplitude of Bishop Whittingham's thought: "For practical advantage, it seems desirable that, if possible, there should ultimately be an arrangement between the Churches;—1. For an assemblage of the whole Episcopate, either absolutely or representatively, in council, for organization as one branch of the Church Catholic. 2. For further organization, a representative assemblage, in order to such revision of the 'ancient' and English Canons, as might fit them for recognition as a body of general Canon Law by the whole of the churches of the two Communions. 3. For recognition, as under such a general code, of the distinct and probably always very different organizations of the several churches in England, Ireland, the Colonies and dependencies, Scotland, the United States, and the United States Mission Churches."

Here is the article aforesaid, which we commend to the thoughtful attention of our readers:

The session of the General Convention of the American Church, which has just been concluded, has been pronounced the most important which has taken place since the organization of that body. It is so regarded in the United States, because it has, though indirectly, made a formal step towards the full intercommunion of the English and American Churches. Strictly speaking, the deputation from this country—consisting of Bishop Spencer, Mr. Archdeacon Sinclair, and Messrs. Hawkins and Caswall—was not accredited by the English Church. As these gentlemen, however, were deputed to the American Board of Missions by the Society for Propagating the Gospel, they went with as much formal authority as our suspended ecclesiastical action would permit; and they were received by a body which actually does represent the daughter Church. Yet we can only regard this mission, important as it is, as a step towards a legitimate and formal intercommunion. The next stage of intercourse must be—and that at no distant time—when our Diocesan Bishops shall cross the Atlantic, with full credentials as the authoritative representatives of the Church of England. For ourselves, we may regret that this course was not adopted on the present occasion; yet we have to express our thanks, not only for the ungrudging spirit and the general good feeling in which our overtures were accepted, but for the especial kindliness with which the American Convention overlooked deficiencies in form, which, though perhaps unavoidable in a first essay, are not a subject for boasting as regards ourselves. The Society for Propagating the Gospel deserves the highest credit, both for having invited the American Bishops to England last year, and for having returned the visit. Nor can we refrain from adding that Mr. Caswall's earnest and persevering efforts towards bringing the two Churches into mutual harmony and good understanding—as well as his labors in preparing the reports which he has published in our columns, and which have most materially served to direct public attention to the synodical acts of the recent Convention—have their reward in the recent successful result, towards which he has contributed more than any other man in England.

The English deputation was despatched with a single definite object—viz., to discuss with the American ecclesiastical authorities the sphere and limits of our respective foreign missions—to take mutual counsel on the best means of strengthening and enlarging them—to define the principles on which they are to be conducted, and prevent collision between the respective jurisdictions—and thus to promote their general efficiency. Or, to quote the summary language of their instructions, the deputies were "to receive and communicate information on the best mode of conducting missionary operations." The American Board of Missions is fully organized—much more efficiently than is the case with our own Church, with its independent, and not always harmonious, Church societies. It consists of a branch for Domestic, and one for Foreign Missions. It was the latter body which entered into conference with the deputies; and the result of the conjoint labors of the American Committee and the English Deputation we laid before our readers on Saturday, in the form of a Report addressed by the Committee to the Board. We ought, perhaps, to explain that the Board has not yet accepted the document as a whole. At the time the deputation left, they had passed certain portions of it; but it would at present be premature to regard it as a synodical act. It is a Report upon which formal action will be taken; but it is not yet adopted. Nevertheless, merely as a Report, containing suggestions which more or less reflect the spirit of the two Churches, we must characterize that paper as one of the highest importance. Its recommendations are in the right direction; nor will its value be diminished when it is remembered that the Committee which presents it is not composed of what we should call the highest type of churchmanship. Unless we are misinformed, the Board of Domestic Missions represent the High, and the Board of Foreign Missions the Evangelical, school of American churchmen. In this respect we have something to learn from the younger Church—it is a matter for especial thankfulness that such good principles prevail in such a quarter.

The preliminary suggestions respecting the basis of our relations with the Oriential Churches appear sound and temperate. We detect no desire for proselytism. It is not proposed, as Bishop Gobat has done, to form independent and isolated "Protestant communities" from the orthodox Christians of the East. All that is recommended is the adoption of measures calculated to make the respective branches of the Anglican Communion better known to the Oriential authorities. With this object, it is proposed to present our formularies to the Eastern Bishops—to enter into correspondence with them—to urge them, on the great principles of Christian unity to know us and to recognize us; and with this view, it is suggested that the English Bishops should take the initiative, with the full concurrence of the Transatlantic Episcopate. It may be hoped that these truly religious sentiments will be embodied in a formal representation from America to the Archbishop of Canterbury; and had such a course been adopted before Bishop Gobat's untoward proceedings had placed what we fear will prove grievous hindrances to any steps towards Christian union, we should have anticipated the result with confidence. The Report proceeds upon the just and reasonable ground, that the great obstacle to a better understanding between the Eastern Churches and our own is the entire ignorance which exists in the East of what we are, and the similar ignorance which prevails in England and America of what the Orientals are. The proposition to present our formularies to the Eastern Church may do much to mitigate the evil on one side; while, as regards ourselves, the ventilation of the subject cannot fail to do good. Among other suggestions, we observe with satisfaction a recommendation that the Church authorize prayers for missionaries, and for a blessing on their work. This defect in our Offices, unavoidable when the Prayer-Book was compiled, and when missionary work was not thought of, the Americans have it in their power to remedy; and in so doing, they will but anticipate a work which it will be the duty of our Church to undertake when it resumes its legislative functions.

Parallel to this recommendation is the important paragraph on the drawing up of a manual for the guidance and instruction of missionaries. In this particular, our Church labors under immense difficulties. We send out missionaries with much zeal but little knowledge. The order, and degree, and method in which the Christian verities are to be communicated to the heathen, are left to individual knowledge—or ignorance. Such a manual will require great skill and judgment in its compilation. Nor must it be forgotten that we are in want of various forms of this kind; for the simple teaching which might suit the Esquimaux would be out of place if addressed to the subtle intellects of the Brahmins and Buddhists. And we want not only something after the type of St. Augustine's *De catechizandis rudibus*, as the Missionary's hand-book, but various Catechisms addressed to the various classes of inquirers and catechumens. A remedy is also suggested in the Report for what, in China at least, has already produced much evil—the conflicting jurisdiction of Bishops of the different branches of the Anglican Communion. That something must be done is certain. The Scottish Church is already meditating a foreign mission; and as the colonial Churches expand, they may reasonably be expected to fling out independent missions. Bishop Selwyn's Melanesian mission is a case in point. We are glad to find that the Americans recognize the importance of commendatory letters, and that their proposals are directed to prevent differences between the various Churches, and to obviate disputes on local jurisdiction. Another important topic is dealt with in the suggestions for the establishment of Church agencies, to receive and enroll, and, as far as may be, provide for the instruction of, English emigrants, who, on their landing in America, are too often absorbed by Romanism and the sects. And, we may add, in the way of consolidating and enlarging missionary efforts, the Report has wisely adopted much of the organization which is already, and to some extent successfully, at work among ourselves.

In conclusion, we may say that we augur much from this first step towards intercommunion. If a Report so valuable as that before us is the first fruit of our inchoate union of action, what may not be expected when the two great Anglican communions get fully to work, in entire harmony and mutual understanding? Already the tardy work of years has been effected by men meeting each other face to face. And if the Report does nothing else, it has opened topics of the very highest importance, the very discussion of which is in itself a good of immense magnitude. This, we say, is the general value of the mission which this country has sent out to America. We think its positive results will be large and influential; but it is something—nay, it is much—that we have, by this step, acknowledged our obligation to lay aside our coldness and insular pride, and to repair the neglects and retrieve the backwardness of centuries in our intercourse with our brethren. We cordially thank the American Bishops, clergy, and laity, in Convention assembled, that they have received our mission with such frankness and cordiality—a mission, however, which, well as we may think of its labors, we only view as an inadequate instalment of duty on our part, though we hail it as the first practical advance towards taking counsel together in the highest concerns of the Church.

* * *

Christ our Refuge.—It is nature that teacheth a wise man in fear to hide himself, but grace and faith doth teach him where. Fools care not where they hide their heads. But where shall a wise man hide himself when he feareth a plague coming? Where should a frighted child hide his head, but in the bosom of his loving father? Where a Christian, but under the shadow of the wings of Christ his Saviour? "Come, my people," saith God in the Prophet, "enter into thy chamber, hide thyself." But because we are in danger like chased birds, like doves that seek and cannot see the resting holes that are right before them, therefore our Saviour giveth His disciples these encouragements beforehand, that fear might never so amaze them, but that always they might remember, that whatsoever evils at any time did beset them, to Him they should still repair for comfort, counsel, succor. For their assurance whereof His "peace He gave them, His peace He left unto them; not such peace as the world offereth," by whom His name is never so much pretended as when deepest treachery is meant; but "peace which passeth all understanding," peace that bringeth with it all happiness, peace that continueth for ever and ever with them that have it.—Hooker.

THE CHURCH AT HOME.

Diocese of New Jersey.

Domestic Missions of the Church.

Beloved Brethren, I earnestly invite your attention to the Advent appeal of the Domestic Committee of the Board of Missions. There can be no clearer duty than it involves, presented to a churchman. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Who are our "own," if they are not, who have gone westward, to bear the "star of empire," and set up the altar of the Cross? It was a strong desire, at the late General Convention, to re-invigorate this branch of our Church Service. Let us not be wanting in our duty. I shall appropriate to this purpose the offerings in St. Mary's church, Burlington, on the morning of Christmas Day; and I affectionately request that the same be done in every parish in this Diocese. Does not a thank-offering of our best, become us on that day? Is it not "more blessed to give than to receive?" Shall we inquire farther as to who shall be our almoners, through the wide West, and to the shores of the Pacific, and to the Islands of the sea, than that they hold our Orders, and pray our Common Prayers?

Your brother and servant in Christ,

G. W. Doane, *Bishop of New Jersey.*

Riverside, St Andrew, 1853.

Western New York.—Bishop De Lancey has issued an appeal to the Clergy and congregations of his Diocese, for Advent Offerings, to provide the stipend due to its fifty Missionaries on the 1st of January. In this Diocese the Advent Collection is appropriated to the Diocesan Missions. The Epiphany Collection to the Domestic Missions in the West; and the July Collection to Foreign Missions. The appeal states that for fifteen years their Diocesan Missionaries have been punctually paid every quarter, from funds derived from their own State. In that period forty-five new congregations have been organized by them, and thirty-three new church edifices have been erected through their labors, and from sixty to seventy parishes faithfully served.

New Jersey.—On Sunday morning (Advent), November 27, in the Lecture room of ths first Presbyterian church, in Elizabethtown, kindly lent to the congregation of Christ church, during the erection of their chapel, the rector-elect, the Rev. Mr. Hoffman, and the Rev. Mr. Clarkson read prayers, the Rector-elect catechized the children, and the Bishop examined them, preached, confirmed fifteen persons, and administered the Holy Communion; the Rev. Mr. Adams, the Assistant Minister, reading the Epistle.

In the afternoon, in the House of Prayer, Newark, the Rector, the Rev. Mr. Southard, read prayers and catechized the children, and the Bishop examined them. In the evening the Rector and the Rev. Messrs. Hoffman, Clarkson, and Joshua Smith read prayers, and the Bishop preached and confirmed eighteen persons.

On Monday evening the 28th, in Grace church, Elizabethport, the Rev. Messrs. Hoffman and Clarkson read prayers, and the Bishop preached and confirmed three persons; the Rev. Mr. Adams reading the Preface.

On Tuesday evening the 29th, (Eve of St. Andrew) in St. Paul's church, Paterson, the Rector, the Rev. Mr. Thompson read prayers, and the Bishop preached and confirmed twenty-one persons.

Maryland.—On the twenty-sixth Sunday after Trinity, November the 20th, in this current year, in St. Paul's church in the city of Baltimore, Thomas A. Quinan and Francis A. Baker, Presbyters, having severally renounced the ministry in this Church, and joined themselves to other denominations of Christians, were displaced and deposed from the Holy Ministry, conformably with the canons in that case made and provided, by the Bishop of Maryland.

Pennsylvania.—The following services were performed by the Bishop of the Diocese, during the month of November:

Nov. 6, P. M., at church of the Meditator, preached and confirmed twenty-one.

Nov. 13, A. M. Consecrated St. Luke's, Scranton, confirmed two, and administered the Communion. P. M., catechized and addressed the children.

Nov. 12, Saturday evening. At Scranton, read prayers in part, and addressed the congregation.

Nov. 13th, Sunday evening. At Trinity church, Carbondale, addressd and catechized the children; preached, and confirmed two persons.

Nov. 14, A. M. Consecrated Zion church, at Sterling, Wayne county, and addressed the congregation. Evening—preached at St. John's, Salem, and confirmed three.

Nov. 15—evening. At New Milford, read prayers in part, preached, and confirmed two.

Nov. 16, A. M. At Great Bend, preached and laid the cornerstone of Grace church. Evening—at St. Paul's, Montrose, preached, read prayers in part, and confirmed one.

Nov. 17, A. M. At Springville, preached, read prayers in part, and baptized two children; also catechized the children of the Sunday School. Evening—at St. Matthew's, Pike, read prayers in part, preached, and confirmed five.

Nov. 18th—evening. At Christ church, Towanda, preached and confirmed four.

Nov. 20th, A. M. At Troy, Bradford county, read prayers and preached. Evening—at Athens, Bradford county, preached and confirmed one person.

Nov. 27th, P. M. At St. Andrew's, Mantua, preached and confirmed. Evening—at Calvary church, [N. L.] preached to young men.

North Carolina.—A correspondent writes us the following:—

The Rt. Rev. Thomas Atkinson, D.D., the new Bishop of this Diocese, made his first visitation to St. John's church, Fayetteville. The Rev. Horatio Hewitt, was ordained Priest. The rite of confirmation was administered to eleven persons.

The private as well as the public bearing of the Bishop, was in every particular acceptable to all in this place; and we learn that this is the universal opinion, wherever he has made a visitation. His preaching is marked by great plainness, directness, and force; his private intercourse characterized by an easy, quiet, and judicious manner. We predict for him, from what we have seen, a most successful and useful exercise of his high and holy functions. We think that the field in North Carolina, for the Church is white with the harvest, and under such a head as the Church now has, sustained by the band of clergy in the Diocese, the cords of our Zion will lengthen and her stakes strengthen. We want laborers in the Church in North Carolina, and how shall we get them?

Mississipi.—At a meeting of the Standing Committee of this Diocese, held at Jackson, on the 23d inst., the Rev. M. Lewin was elected President of the Committee; and the Rev. A. D. Corbyn, rector of the College of St. Andrew, Jackson, and the Rev. R. H. Weller, rector of St. Matthew's, Clinton, and St. Mark's, Raymond, were elected members to fill the vacancy created by the deaths of the Rev. Mr. Patterson and the Rev. Mr. Cleaver.

THE CHURCH ABROAD.

England.—A project has been started and received with great favor in high quarters, for the erection of a British Embassy church in Paris for the use of the English residents there. The two small chapels now existing are totally inadequate to the wants of the 10,000 English residents, and the 10,000 or 20,000 transient visitors in the French metropolis. It is proposed, with due encouragement and support from Her Majesty's Government, that a church be built there capable of accommodating 1,500 persons, whereof sittings to the number of 500 shall remain forever free and unappropriated, and that it shall from the day of its consecration be effectually attached to the British Embassy, whose Chaplain appointed by the Secretary of State for Foreign Affairs, shall be the incumbent.

A new church, dedicated to St. Paul, has been consecrated at Clifton, near Bristol. It will hold 900 persons, including 150 free sittings. The Bishop of Cape Town has consecrated a new church of beautiful design, at the the village of Elstree, Herts, on the site of the old one. Both the above churches are built in the decorated style.

The article in the *Edinburgh Review*, on Church Parties, from which we recently gave some extracts, has given rise to a curious correspondence between Dr. McNeile, of Liverpool, and the Dean of Llandaff. To a letter of complaint addressed by Dr. McNeile to the Rev. W. J. Conybeare, the author of the article in question, on his having been called therein the ablest leader of the *Recordite* party, the Rev. W. D. Conybeare replies on behalf of his son, as feeling some measure of responsibility for opinions derived, doubtless from parental education.

The Chidwell church bells, which have been up 131 years, have just been rehung and re-opened.

Arrangements are in progress at Tramere, for the erection of a new church, to be dedicated to St. Paul. An adequate endowment is to be provided for the minister, and the seats are to be all free, in conformity with the original principles of the Church of England, which obtained for her the appellation of "the poor man's Church."

Tyfield church has been re-opened after thorough restoration.

In another part of the present issue will be found two articles, taken from the *Guardian*, and the *John Bull*, on the subject of the unhappy difference that has sprung up between the Rev. F. D. Maurice and King's College, London. The printed pamphlets which have appeared from both sides, containing the correspondence that was had upon the matter, have not yet come into our possession. At this distance and with the barely general accounts of the difficulty that have reached us, we do not feel prepared to form an accurate judgment thereupon; nor would we forestall our readers, opinion upon a matter that has not yet fully come to the light here. The general points of the controversy are ably and sensibly discussed in the articles above referred to, and they will acquaint our readers with about all we know of the subject.

Since the publication of the correspondence, the following letter has been addressed by Mr. Maurice to the Council of King's College:

21 Queen's-square, Bloomsbury, Nov. 7, 1853.

To the Council of King's College:

My Lords and Gentlemen, I have received from the Secretary of King's College a copy of certain resolutions respecting me, which were adopted at the last meeting of the Council.

Under ordinary circumstances, it would be my duty at once to resign offices which the legislative body of the college has declared that I cannot hold without serious detriment to its usefulness. But the Council is aware, and the public is now also aware, that certain definite charges have been brought against me by the Principal, upon the strength of which he asked that I should be excluded from my professorship. These charges amounted to a declaration that I had departed from the orthodox faith. He alleged, as his reason for this grave charge, that I did not accept a meaning of the word "eternal" which he considered to be the only right one, and that I refused to draw certain consequences from that meaning, or to pronounce an opinion upon a subject on which the Articles of the Church of England have not pronounced one.

The decision of the Council, as it avowedly takes cognizance of the opinion which I expressed on this subject in my "Theological Essays," and in my correspondence with the Principal, can be understood to amount to nothing less than a condemnation of me upon the grounds which are expressed in the Principal's letter. The Council must be deemed to have accepted the propositions in that letter, and to require that all its professors should accept them likewise. The Principal evidently shares in this opinion. When I wrote to inquire whether my lectures were to be continued till my successors were appointed, he answered that I had better discontinue them from the day on which the resolutions of the Council were passed. He pronounced this decision, though he had officially commanded me to be present at the opening of the term, and to commence my usual courses, retracting an unofficial letter in which he had recommended me to ask for leave of absence. I submit that a person ordinarily so courteous to the professors of the college, and so tender of the interests of the students, would not have thus summarily suspended a teacher whom, with a full knowledge of his opinions, he had invited to be a lecturer in the theological department, and who had served the college in other departments thirteen years—that he would not have interrupted the studies of the term, and forced me to break an implicit engagement with those who are taking part in them—if he had not believed that he was executing an ecclesiastical sentence upon a convicted heretic.

I cannot, my lords and gentlemen, believe that, great as are the privileges which the Right Reverend Bench has conceded to the Principal of King's College, their lordships the bishops never intended to give him an authority superior to their own, superior to that of the Articles by which they are bound; I cannot think that they wished to constitute the Council arbiter of the theology of the English Church. Such a claim would be as alarming, I apprehend, to the public as to the ecclesiastical rulers. If some parents have been suspicious of the influence which I might exercise over their sons, I believe there are few parents in England who will not complain that the college has departed from its original principle, when it gives such a scope to the private judgment of its chief officer, or even to the judgment of the body which manages its affairs.

I think it due, then, to my own character as a clergyman, to the interests of the college, and to the liberties of the English Church, that I should call upon the Council, if they pronounce a theological sentence upon me at all, to declare what Article of our faith condemns my teaching. I conjure them not to use any phrases in condemning me which they would reject as loose and vague if the property or the life of a fellow-citizen were in question. Whether I have unsettled the faith of my pupils, by giving an interpretation of the word "eternal" which I had maintained to be true (and especially important for students in divinity) before I was asked to join the theological department, the after lives of those pupils must determine. But if I have violated any law of the Church, that law can be at once pointed out—the nature of the transgression can be defined, without any reference to possible tendencies and results. It is this justice, and not any personal favor, my lords and gentlemen, which I now request at your hands. I have the honor to be, my lords and gentlemen, your obedient servant,

F. D. Maurice.

P. S.—I have requested the secretary to lay before the Council some copies of my letter to the Principal, to which I have added some notes. I would respectfully call the attention of the Council to Note B. page 31, of the pamphlet.

After reading this letter, the Council decided that they did not think it necessary to enter further into the subject, and declared the two chairs held by Mr. Maurice in the college to be vacant.

The Bishop of Chichester has just concluded the triennial visitation of his Diocese, having visited Chichester, Lewes, Brighton, Hastings, Storrington, and other towns, at all of which the clergy of the surrounding deaneries were called together. In his charge his lordship dwelt at great length on the duties of incumbents, curates, and churchwardens, and remarked that he regarded the agitated state of the Church as a special call on his Rev. Brethren to increased pastoral diligence and faithfulness. The Rt. Rev. Prelate then proceeded as follows on the subject of Convocation:

What my sentiments are on that question can scarcely be unknown to any. I deem the right of the Church to exercise, in some form or other, the functions implied in that term, as necessity shall arise, to be of her essential and inalienable inheritence. I believe few will now dispute that position. The division of opinion is rather on the ground of expediency, and practicability, and usefulness. On all these points the result of the test of the brief experiment that has been made is pronounced, I believe, by impartial judges, to be on the affirmative side. With respect to the future progress, I am not aware that any promoters of the movement even doubted but that one of the first measures of Convocation must be to obtain a remodelling, under the sanction and with the authority of the Crown, of its own form and constitution, enlarged and strengthened by the admission of the faith. Three years ago I proclaimed in this Diocese, at the meeting after the visitation at Lewes, the acknowledgment of the necessity and desirableness of this alteration.

On the education question his Lordship observed:

"The education question has advanced, I hope, to such a position that all promoters of Church schools may feel themselves at liberty to accept the aid of Government. There was a time when I felt it my duty to join in the resistance offered to the encroachment of the Government on our rights and liberties as members of the Church. A more conciliatory tone has for some time past marked the Government communications and proceedings; and I believe the Church of England Minister, in superintending the Church school, will find the subsisting regulations, both of the Government and of the National Society, entirely compatible with his fidelity and duty in all their bearings. A plan has been proposed in the National Society for a diocesan inspection, in concurrence with the Bishops and under their sanction, throughout the kingdom. I think the measure promises well, and, at any rate, good may be expected from the full consideration which will doubtless be bestowed upon it."

On the pew-system the charge contained the following observations:

"I have endeavored, since last we met, to clear our parochial system of a clog and an injustice which in so many places is obstructing and deforming it. I allude to the unauthorized appropriation of pews in our parish churches by persons who in 999 cases in 1,000 have not a shadow of claim to the right they set up. By a process at law I vindicated the true right for the parishioners of Horsham in a very crying case. The practice is subversive of the very principle of a parish church, and of all the feelings which should attend the assembling for worship in it, and, accordingly, is found in almost every instance, as I have said, to be a mere usurpation. It is productive of deep injustice to the poor, and impairs the sense in all of the right feeling of parochial worship. Instead of excluding, surely we should be earnest to induce the attendance of one another. The unauthorized appropriators of pews too often do just the reverse, closing them up even when they use them not themselves; whereas, after a certain reasonable time from the commencement of the service, they ought to be open, so long as there is a seat unoccupied in them. I am happy to believe that truer information and a better feeling are spreading on these matters. I had rather commit the progress of the amelioration to the growing influence of these causes, and to the diligence and faithfulness of the churchwardens, than to seek at present for any other instance in which to accomplish the purpose by force of law."

The Annual Report of the Society for Promoting Christian Knowledge, which has now been in existence upwards of 150 years, has just been published. Its labors and grants during the past year have been very large. It appears from the last return, that between the audits of April, 1852, and April, 1853, the total number of books and tracts issued has amounted to four millions, two hundred and eighty-four thousand, three hundred and ten, namely: Bibles, 153,799: New Testaments, 79,483; Prayer Books, 324,928; other books, 1,154,253; tracts, &c., 2,571,847. Since the year 1733, when the society began to report its issues of books and tracts, it has circulated one hundred and ten millions of publications. By the report of the foreign Translation Committee, it appears that translations of the Scriptures have been made during the past year into French, Italian, Dutch, German, Spanish, Maltese, Polish, Arabic, as well as into the Ogybwa language, the language of New Zealand, and the language of the Arawak Indians; while the Prayer Book has been published in French, Dutch, German, Danish, Italian, Spanish, Portuguese, Modern Greek, Modern Armenian, Maltese, Arabic, Turkish, Amhanck, New Zealand, Ogybwa, and Muncey.

St. Andrew's Day, Wednesday, Nov. 30th, was appointed for the consecration of the Rev. J. W. Colenso, of St. John's College, Cambridge, Bishop-designate of Natal, and the Rev. Dr. John Armstrong, of Lincoln College, Oxford, Bishop-designate of Graham's Town. The consecrating prelates were to be the Archbishop of Canterbury, the Bishop of London, the Bishop of Oxford, and the Bishop of Norwich, and the sermon would, probably, be preached by the Bishop of Cape Town. It had not been definitely settled whether the consecration should take place in Lambeth church or in Westminster Abbey. Dr. Colenso intends leaving England early in December, for the purpose of making an extensive visitation of his Diocese, and will return to England in the course of next summer to inform the Church at home of the requirements of the See of which he is to have the episcopal supervision.

He intends paying a visit to all the Zulu chiefs, in order to ascertain from them what are his probabilities of being enabled to civilize and Christianize them. They have made repeated overtures to the Bishop of Cape Town to send missionaries amongst them, assuring him that they would be well received and aided to the best of their ability in the prosecution of their work; but his lordship was unable to comply with their request, except to a very limited extent. Dr. Armstrong, the new Bishop of Graham's Town, intends, after making due provision for the Church already planted in the colony, to direct his attention to the religious instruction of the Kafirs, who have long been a most lawless and rebellious race, and who were recently subjugated by the force of British arms. Both the new Bishops are men of great learning and energy, and both have had much experience as parish priests; Dr. Colenso having been rector of Forncett, St. Mary, Norfolk, and Dr. Armstrong, vicar of Tidenham, Glouċestershire, prior to their nomination to the respective Dioceses of Natal and Graham's Town, which they are now about to fill.

Scotland.—The Bishop of Edinburgh had prepared a Form of Prayer to be used on the 29th ult., apppointed as a day of humiliation throughout the Diocese in view of the threatened pestilence. The Bishop of Moray and Ross has addressed a letter to the clergy of his Diocese, upon the same subject, in which he exhorts them to earnest and constant prayer for the stay of the pestilence; desiring them to open their chapels daily for the convenience of the people who may wish to join in their prayers; and advising the use of certain specified prayers in these services.

On the 16th ult., the Holy Communion was administered in Gaelic for the first time, after an interval of nearly twenty years, in the new school-room of the "Bishop's School." It was administered to the Gaelic congregation—which the erection of that school-room has enabled to meet statedly under the charge of the Rev. Donald Mackenzie, recently admitted to Deacon's Orders by the Bishop of Glasgow—by the Rev. D. Mackenzie of Ballachulish, who came to Glasgow for the purpose. It was surely a most interesting event.

At a recent meeting of the Scottish Episcopal Church Society, grants in aid of stipends were voted to the amount of £2,160; for schoolmasters' salaries, £714; for the training institution, St. Andrew's Hall, Edinburgh, £100, which, with building grants and miscellaneous expenses, amounted in all to £3,724, a sum exceeding what the funds of the year were capable of meeting. It was agreed that, other claims being first of all met in full, the deficit for educational purposes should be made up from the proceeds of the forthcoming offertory for that purpose. On the evening of the day of meeting, the lay members of the committee entertained the Bishops and clergy at dinner, Major General Lindsay, of Balcarras, in the chair—the Bishops of Aberdeen, Edinburgh, Argyle, Brechin, Glasgow, Moray, and St. Andrew's, with a large number of clerical brethren, being present. Apologies for absence were sent by the Bishop of London, the Chancellor of the Exchequer, and others. The previous meeting authorized an earnest appeal on the subject of the funds, which had been prepared by the Dean of Edinburgh to be put into circulation.

The *Clerical Journal* says, "We have reason to believe that arrangements are nearly ripe for the starting of a newspaper, to be entitled *The Standard of Scotland*, advocating conservative views in politics, discussing fully the religious and social questions of the day, and specially devoted to the defense of the Established Church in Scotland; for the production of which liberal subscriptions have already been promised by various individuals. Meanwhile the *Church of Scotland Magazine and Review* continues to labor in the same cause with zeal and perseverance.

Canada.—We find the following as a postscript in the *Church*, and shall be glad hereafter to take from the same source a fuller account of the interesting services referred to.

St. George's church in this city was consecrated by His Lordship the Bishop of Toronto, yesterday, being the Festival of St. Andrew the Apostle, at morning service. Though the weather was by no means inviting, a large congregation attended—the church, as well as we could judge, being filled or very nearly so. Eleven of the clergy of the Diocese, besides the Incumbent, were present, ten of whom were vested in surplices, &c. It was a matter of regret that those of our brethren in the United States who had been invited, were precluded from attending—the Rt. Rev. Bishop De Lancey, who was to have preached the sermon, being detained at home, as we grieve to hear, by domestic affliction. In the absence of the American Bishop, our own Diocesan preached an excellent sermon from Rev. xxi 22—"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." The holy communion was administered to the clergy and a considerable number of the laity. As we are delaying the press for this notice, it is hardly necessary that we should apologize for the brevity of our remarks on this auspicious occasion.

Australia.—A meeting of the members of the Church was convened at Sydney on the evening of July 29th, by the Bishops of New Zealand and New Castle, to take measures for establishing a Church of England College in connection with the University of Sydney. A plan was proposed and adopted. A resolution was also carried for the speedy establishment of a Theological College, to give full effect to the religious instruction of the other. The College is to be called Trinity College.

FOREIGN.

England.—The anxieties of the Government are becoming manifest by the frequent Cabinet Councils held; so much so as to give rise to a report that Parliament would meet before Christmas. The Turkish War is probably the chief subject of its deliberations, and as the question has now reached its most critical stage, each step in its progress will demand cautious and harmonious deliberation.

The post of Governor of Victoria has been offered to Sir Charles Hotham and accepted. Sir Charles has greatly distinguished himself in the naval service, and exhibited much capacity as a negotiator in the affairs of the Plate.

Ireland.—The farmers are laboring to recover their lands from the destructive effects of the late floods.

The tide of emigration, notwithstanding the lateness of the season, continues almost unabated. Considerably more than 2,000 persons left Cork during the month of November for this country, besides the numbers that have emigrated to Australia.

Scotland.—The contested election between Lord Eglinton and Alfred Tennyson, the poet, for the Lord Rectorship of the Glasgow University, has resulted in the choice of the former, who, it will be remembered, gained the Chair last year by the casting vote of the Principal.

France.—Vely Pacha, the Ottoman Ambassador in Paris, has just purchased 40,000 new muskets and carabines de Vincennes, for which he paid at once two millions of francs.

The Police have seized a circular bearing Ledru Rollin's signature, which had been extensively distributed in the *Ateliers* of Paris.

The prisoners found guilty of plotting against the Emperor have been sentenced to various terms of imprisonment—from three to eight years, according to their share in the conspiracy.

Spain.—The question of Protestant burials at Madrid had been settled. The bodies of Protestants are to be borne to the grave in the same manner as those of Roman Catholics, in a hearse, with carriages following. No clergyman is to follow in the streets dressed in his canonicals; but in the cemetery, which is to be enclosed, the performance of the religious ceremony is not to be interfered with.

Turkey.—War seems to be the only mode by which the Turco-Russian quarrel is to be settled. The Note, for the preparation of which hostilities were delayed by the Sultan, has been without effect, and the accounts are now made up of the movements of the rival armies. No conflict has taken place of moment since the affair of Oltenitza. The successes of the Sultan have won for him the title of Victorious. The Turks have abandoned all their positions on the left bank of the Danube, except Kalafat, without battle, on account of the development and concentration of the Russian forces. Attempts are being made, both by the Russians and the Turks, to occupy the island of Mokanon.

GLEANINGS FROM FOREIGN EXCHANGES.

Curious Custom.—*Apropos* of the interesting situation in which the Empress Eugenie is understood to be, the Paris correspondent of the *Morning Chronicle* observes:

"It has been remarked since the Emperor has been at Compiegne, that His Majesty, when driving out with the Empress, when at the theatre, and on other public occasions, places her on his right hand, instead of on the left, where she generally sits. According to one of the ancient usages of the French Monarchy, it was only when the Queen was *enciente* that she was placed on the right of the Sovereign. That custom was restored by the present Emperor a few months ago, when the Empress Eugenie found herself in an interesting situation."

Annihilation of Space and Time.—It is announced that a twelvemonth hence a railway will be completed from Ostend to Trieste, a distance of 1,500 miles. Letters, passengers, and parcels will then occupy little more than two days from the shores of the Channel to those of the Adriatic; four days more will take them to Egypt, and by the aid of the railway from Alexandria to Cairo, now rapidly advancing, they may within thirty-six hours be afloat on the Red Sea, and in twelve days thereafter be safe in Bombay, or within three weeks of their leaving London. Within this date the electric telegraph, now preparing to be laid across the Mediterranean, will have reached Suez, and the 4,000 miles of wire which have already reached Calcutta, will connect every great town in India with the port of Bombay; so that before the year 1856 expires, we shall have communication by electric telegraph in ten or eleven days' time with every part of India, and by steamer and rail from Bombay in twenty-one.

Recipes for Conjugal Broils.—To get up a conjugal broil is generally supposed to be a very difficult achievement. The *Humourist*—happy man—seems to think otherwise, and actually gives three several recipes for "getting up a row with your wife." Here they are:

"First plan.—Take her to the theatre. Select the prettiest girl in the house; keep your *lorgnette* pretty constantly fixed on her. Remark to your wife that that is the style of beauty you admire. Wife will get fidgetty and cross. Observe what an odd thing it is that no woman can bear to be told of anybody being prettier than herself. The row will then be put in good train, and you can make it more or less strong as you please. Second plan.—Wait until your wife is at her toilet, preparatory to going out. She will be sure to ask if her bonnet is straight. Remark, the lives of nine-tenths of the women are passed in thinking whether their bonnets are straight, seasoning the observation by a general series of reflections on the whole sex, as being a set of drowsy humbugs, and winding up with a remark, that you never knew but one girl who had any common sense about her. Wife will ask who that was? You, with a sigh reply, 'Ah! never mind.' Wife will ask why you did not marry her, then? You say abstractedly, 'Ah! why indeed!' The row is now safe under weigh. Third plan.—Tell your wife you are going to Paris for a month. She will ask to accompany you. Reply, that it is out of the question; you are going upon business. The wife will ask what business. Answer that that is a secret which you are not justified in revealing. Wife will say 'Ah! a pretty sort of business that you're afraid to tell your wife of.' Do you now keep silent, and the lady will finish the operation by getting up a row herself."

A Bucharest Wedding.—On the morning of the eventful day, four of the bride's female friends come early, and dress her out for the ceremony. A tightly-fitting jacket, or polka, is first put on, often, we are sorry to say, without any of those intermediates known under the generic name of linen. Over this is thrown a loose woolen tunic that entirely conceals the form; whilst an impenetrable veil is wrapped round the head, resembling the plumes of a hearse. Thus accoutered, the bridesmaids take the hand of the bride, and lead her slowly like a victim to the altar. On the way, the procession, which is often very numerous, stops from time to time for her to distribute alms to the poor. At the door of the church she shakes off her companions; and it is a point of etiquette that she should walk, as Mr. Smith's informant expressed it, in the attitude of a saint, to the seat prepared for her near the altar. Here the bridegroom meets her, a few prayers are read, their forefingers are hooked and joined during the pronunciation of the blessing, they kiss the back of the Papa's hand, and are told that they are man and wife. Once escaped from the church, a scene of confusion ensues. The bridegroom takes his bride by the hand, and runs back with her towards his house, pursued by her parents and friends, who pretend to try and overtake them. Not succeeding, and not desiring to succeed, they turn upon the relations of the bridegroom, and revenge upon them the loss they have suffered by blows and stripes. Sometimes this singular retaliation is inflicted in the evening, during the supper, by the father and mother of the new wife; but oftener it becomes a romp among the young people, who take this opportunity to revenge themselves with impunity for any indignity they may have suffered.—*Household Words.*

Native Service in New Zealand.—After breakfast on Sunday morning we were summoned to church by a tinkling sound coming from two pieces of metal struck together. The sermon was in the Maori language, so that I did not benefit much by it. The text was from the 1st Epistle of St. Paul to the Corinthians, chap. vii. verse 23: "Ye are bought with a price, ye be not the servants of men"—of which more hereafter. After the sermon there was an infant baptized, which ceremony seemed to create a great sensation. The wash-hand basin I had used in the morning served, I observed, for a font. The congregation would have been esteemed an odd one at Langham-place or Whitehall. The women were principally dressed in long colored roundabouts, and their heads decorated with a profusion of many-colored ribbons. All of them except the very young have their lips tatooed, and they are generally anything but pleasing. Here and there a pretty young creature is to be seen, but they age prematurely. The men wore red and white blankets, or their noble looking flax mats. Some had an European coat over a shirt; others, trowsers without coats; some with shirts simply; and some in faded uniform jackets, in which motley costume they cut odd figures, and show but little taste in exchanging their own manly covering, which sets off their athletic figure to advantage. Mr. S. afterwards took me to several of their huts, visiting the sick. They appear to keep up a continual wailing, only intermitted during our stay. Among the rest he pointed out an old man who was the first native wounded by a ball, which he still carries in his hip. Mr. S. told me of their surprise at it, and their wonder how it had been done. They are more "enlightened" now.—Narrative, &c., in *Australian and New Zealand Gazette.*

Free Seats in Churches.—When the subject of a Cathedral was first mooted in this town, I expressly stipulated that the seats should all be free, and not appropriated as the property of the seat-owners. I have now for eight years tried the experiment of free seats by a very severe test, and I am perfectly satisfied with the result. Nor can any thing convince me that the sale of pews is agreeable to the will of God, if the Bible be true. Merchandise in the House of God is expressly forbidden by our Lord, in wide and general terms, and on two occasions was punished by Him with a severity which He used in no other case, and which denoted His exceeding dislike of the system. And no reason ever alleged in its behalf goes beyond a supposed convenience resulting from the sale of seats. The evils of the system are entirely overlooked. The tendency to selfishness in the proceeding, the entire neglect of those who cannot afford to pay, the unchristian definition of a churchman as a man who owns a pew, the irreverence fostered in men's habits of worship, and the disregard of our Lord's plain words, these evils, it seems, are all to be overlooked, because a certain sum of money is raised, and families can sit by themselves. With regard to the first of these allegations, must not the same persons pay the money, by whatever methods it may be obtained? Is it essential to a Christian man's offering, that he should always have a present return, a palpable interest for his money? Is not a true offering made in faith and love? Can there be faith, when sight is the governing principle? Can there be love, when the business is at bottom a commercial transaction? For the purchase-money paid for a pew, instead of being a free will offering of love to the Almighty, partakes of the same feeling which guides the purchase of timber, or the exchange of stock. It is framed on a purely monetary basis, and is the preference of our own convenience to the direct commands of God.

The desire of parents to have their children with them, and to overlook them during public worship, is doubtless most natural and becoming. But those who take care to be in time for service, will never find any difficulty here in the performance of this duty. This church is amply sufficient for the ordinary congregation, and will hold, practically speaking, many more than if it had been divided into large appropriated pews. Then as to the question of money, has not the Church of England anticipated our difficulties in this respect? Has she not provided in the Prayer Book a simple, convenient, brotherly, and most primitive way, by which each worshipper may weekly make an offering to God, the poor of their poverty, the rich of their abundance, by the frequency of its return ensuring its sufficiency, by the Scriptural manner of its performance commending it to the acceptance of Him, who by His inspired Apostle has expressly advised such methods of contribution. How Christian men who profess to love their Bible, how Churchmen who profess an assent to their Prayer Books, can prefer to this godly custom a practice expressly condemned by our Lord, and productive of so much habitual evil in the Church, I cannot understand. I am bound however by good faith, as well as by my strong convictions, to adhere to an opposite line of conduct. The building of the Cathedral was undertaken on the understanding, publicly and repeatedly announced, that the seats should be free. The largest donations to it (that, in particular, of the Society for Promoting Christian Knowledge, of £2000 sterling,) were given on the same stipulation. And all the liberal contributions of English friends, exceeding £7000, were bestowed with the same view. It is impossible for me to return special acknowledgments to each generous donor, I must content myself with returning generally to them all my humble and most grateful thanks, on your part, I may say, and my own, especially to those, some of whom, with untiring energy of purpose, and love for the cause, others with the labor of their own hands, have wrought in the work, and spared no expense to render our offering to our Saviour acceptable to His love.—*Bishop Medley's Charge.*

CLERICAL CHANGES.

We are requested to state that the Rev. Norman W. Camp's address is—Hoboken, N. J., and not West Hoboken, as printed in last week's paper.

The Rev. R. D. Shindler, having removed to West Point, Kentucky, requests his letters and papers to be sent accordingly.

The Rev. S. Hazelhurst has resigned the charge of the "church of the Messiah," Port Richmond Pennsylvania, to take effect 1st January, 1854.

The Rev. A. Beatty, having accepted a call to the rectorship of Trinity church, Carbondale, Luzerne county, Pennsylvania, requests that all his letters and papers be directed accordingly.

The Rev. D. S. Miller has removed his residence to Frankford, Pennsylvania. Lettters and papers can be mailed to him at Frankford, or No. 146 Walnut street, Philadelphia, at the office of the Diocesan Missionary Society.

NOTICES.

Trinity Church, Hoboken.—Divine service, by the Rev. N. W. Camp, will be held (until further notice) on Sunday mornings, at 10½ o'clock, in Washington street, west side, first house north of the corner of Fifth street; and in the evenings, in the Town Hall, at 7½ o'clock.

Lectures in the large Chapel of the University.—The Second Lecture in the Course for the benefit of the "Contingent Fund" of the Protestant Episcopal Mutual Benefit Society, will be delivered on Tuesday evening next, the 13th inst., at 7½ o'clock, by Professor Henry Reed, of the University of Pennsylvania. Subject: "English Sacred Literature and Tragic Poetry." Tickets 25 cents, to be had at the door.

New York Young Men's Christian Association.—The Second Sermon of the Course before the Association will be delivered by the Rev. L. P. Hickok, D.D., of Union College, at the Mercer street Presbyterian church. Services to commence at 7½ o'clock.

A collection will be taken in aid of the funds of the Association.

New York, Dec. 6, 1853. F. E. Butler, Ch'n Lecture Com.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 15th inst., at 59 Bond street, at 8 o'clock.

Dec. 8, 1853. Wm. L. Peck, Rec. Sec.

The Rev. Edward Y. Higbee, D.D., Assistant Minister of Trinity church, will preach in St. John the Evangelist's Free Church, Bleecker street, corner of Morton, next Sunday evening, at 7½ o'clock. Sunday Evening Collections are devoted to the fund for erecting a church edifice.

Ladies' Fair.—The Ladies of the Protestant Episcopal church of St. John Baptist (situated on Lexington avenue, corner of 35th street), intend to hold a Fair for the benefit of the church, on the Wednesday, Thursday, Friday and Saturday before Christmas, at No. 391 Fourth Avenue, next above the corner of Twenty-eighth street.

Open during the day and evening. dec10-3t

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (13th inst.) at 7½ o'clock P.M.

Dec. 8, 1853. Thomas P. Cummings, Rec. Sec'y.

The Annual Matriculation at the General Theological Seminary, will take place in the Seminary Chapel, on Sunday morning next, after Morning Prayer. Holy Communion, and a Sermon by the Dean. The Trustees of the Institution, and other friends, are invited to attend.

S. R. Johnson, Sec'y.

Ladies' Fair, for the Free Church of the Good Shepherd, the Rev. Ralph Hoyt, rector; on the 22d, 23d, and 24th days of December instant, at the Hall No. 68 East Broadway.

Contributions for the object may be left at Messrs. Stanford & Swords, No. 137 Broadway; or with the Rev. Ralph Hoyt, No. 2 Little Water street, Five Points.

Will Church members keep in mind that this Parish is now ministering gratuitously to a very large district of the poor and wretched.

Advent Lectures.—A Course of Sermons on "The Four Last Things," will be delivered on Sunday evenings during Advent, in the chapel of the Holy Innocents, Broadway, between 35th and 36th streets, by several of the Clergy of the city. Service will commence at half past 7 o'clock. Subjects for the 3d and 4th Sundays in Advent, "Hell," and "Heaven."

The offerings of the congregation will be solicited, at these services, in aid of the chapel about to be erected for the use of the parish.

Fair and Festival.—The Ladies of Calvary Free Church, Williamsburgh, intend to hold a Fair and Festival at the Odeon, in that city, on Wednesday, December 21, the proceeds of which are to be devoted to the payment of the debt on the church. Contributions in money or saleable articles will be thankfully received, and may be left at either of the following named places: Messrs. Stanford & Swords, 137 Broadway; A. D. F. Randolph, 683 Broadway; Wm. G. Dunn, 168 Grand street, Williamsburgh.

The Ladies of St. John the Evangelist's church will hold a Fair and Festival at Lafayette Hall, Nos. 595 and 597 Broadway, opposite Niblo's Garden, on Tuesday, Wednesday and Thursday, December 20th, 21st, and 22d. The proceeds will be devoted to the fund for erecting a free Protestant Episcopal church, for the use of their congregation, in the western section of the city.

Persons desirous of aiding this worthy object are invited to send their contributions to the store of Mr. T. G. Girvan, 256 Bleecker street, or to the house of the rector, the Rev. E. R. T. Cook, No. 98 12th street.

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.

Rev. Joshua Weaver, Rector.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Christ ch., Sag Harbor, Rev. Isaac Pardee $4; St. Paul's, Cincinnati, Rev. John W. Clark $19; L. B Henry, sub'n $2; Mrs. Susan Baker, sub'n $2; Master Wm. Johnes, Fort Defiance, N. C., don. 75c: total $27 75.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

Dec. 8, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Paul's ch., Cincinnati, Rev. John W. Clark $20; Mrs. Susan Baker, sub'n $1: total $21.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

Dec. 8, 1853. 20 John street.

Church of St. Barnabas.—The Rector thankfully acknowledges the receipt of the following sums:

Mr. Ogden $5; James Thompson, Philadelphia $10. Thro' Stanford & Swords: a friend $3; V. D. B., Poughkeepsie $5. For School: Miss Wright $3; in a letter left at Stanford & Swords $20.

Dec. 3, 1853. J. Weaver.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Thro' S. & S.: from M. $5; a member of St. Bartholomew's church $2; J. D. Baldwin and Francis Many $20; members of the church of the Holy Trinity, Brooklyn $5; and a bundle of clothing.

Committee: T. P. Cummings, Charles Ely, Edward Haight.

Donations may be left at Messrs. Stanford & Swords.

Dec. 5, 1853. D. V. M. JOHNSON.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Thanksgiving offerings: St. Johns, Fort Hamilton, Rev. M. Schofuld $10; Advent, N. Y., Rev. A. B. Hart $12; St. Thomas, N. Y., Rev. Dr. Neville $146 73; St. Marys, Brooklyn $14; St. Stephens, North Castle, Rev. J. D. Vermilye $8 07; St. Marks, New Castle, Rev. J. D. Vermilye $1 43; St. Pauls, Castleton, Rev. C. A. Maison, (in addition) $10; St. Pauls, N. Y., Rev. S. H. Weston $51 55; Christ, South Oyster Bay, Rev. J. Ransom $8 81; Grace Jamaica, Rev. Dr. Johnson $25 50; St. Mathews, N. Y., Rev. J. Pound $20 50; St. James, Hyde Park, Rev. Dr. Sherwood $20; St. Johns, Yonkers, Rev. A. B. Carter $40 05; St. James, Goshen, Rev. J. T. Cushing $20; Ascension, N. Y., Rev. G. T. Bedell $300; St. Marks, Malone $3; St. Thomas, Ravenswood, Rev. J. M. Waite $19; St. Johns, Brooklyn, Rev. T. T. Guion $46 79. Total $755 43.

C. N. S. ROWLAND, 55 Water street,

Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of

Damask and Moreen for Cushions;

Mohair Plush and Silk Velvet for Pulpit Cushions;

Carpeting of every description;

Cocoa Matting and Mats for Porch and Vestibule;

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Tufts, Gimps, and Trimmings of every kind;

Also *Curled Hair.*

oct22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.

Aug13-1y

NEW MUSIC, JUST PUBLISHED.

Eva to her Papa; Song, by G. C. Howard; Sung by Little Cordelia Howard, in the great Drama of "Uncle Tom's Cabin." 25 cents.

Ben Bolt's Grave; Song and Chorus, by H. C. Watson. 25 cents. (Sung by Buckley's Serenaders, with great success.)

Sing that Song again; by S. C. Massett, author of "When the Moon on the Lake is beaming." 25 cents.

Fly Away, or The Dream; by F. J. King. With a beautiful Vignette. 25c.

The Old Homestead; by L. Heath, author of The Grave of Bonaparte. 25c.

Alice Clair; by the same author and composer. 25 cents.

The Prescot House Polka; by Vander Weyde. 50 cents. With a fine Vignette of this magnificent Hotel.

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Office, 60 East Fourteenth street, near Broadway. sept10-1y

J. A. NOVELLO'S SACRED MUSIC STORE, 389 Broadway, New York.

J. A. Novello's Catalogue No. 2—Sacred Music (with English words): containing Music for the use of the Episcopal Church, consisting of Morning and Evening Services, Anthems, Hymns, Sacred Songs, Solo Hymns, Sacred Duets, Trios, &c., Psalmody and collections of Music; also Boyce's Cathedral Music; may be had gratis on application at 389 Broadway, or will be forwarded to address on receipt of the postage, 1 cent. d10-6t$

SWORDS' CHURCH ALMANAC for 1854.—The publication of this Almanac having been delayed a few weeks for the purpose of annexing the Canons of the General Convention, will now be ready in a few days. Orders respectfully solicited.

STANFORD & SWORDS, 137 Broadway.

WANTED, a Clerk of unexceptionable character, who writes a good hand and can attend to the Bank business. Address Treasurer, Box 1685, P. O., N. Y.

MR. GEO. WASHBOURN MORGAN, Organist of St. Saviours, Southwark, and late Organist to the Harmonic Union, Exeter Hall London, &c., is now arrived in New York, and will be happy to give his attention to pupils on the Organ or Piano Forte, on or after Monday next the 12th inst. For terms, &c., apply at 80 Hoyt street, Brooklyn, or by letter to the office of *The Churchman*, New York. dec206t$

A MAGNIFICENT PORTRAIT OF THE RIGHT REV J. M. WAINWRIGHT, D.D., D.C.L. Engraved by John C. McRae, in the highest style of Art, from the celebrated picture by Thomas Hicks, N. A. To be published Dec. 10, 1853. Size of Print 18 by 14. Price $3. Agents wanted in all parts of the country. JOHN C. McRAE,

Dec. 3, 1853. 3t$ 74 Chambers street.

BOARDING SCHOOL FOR YOUNG LADIES.—Mrs. M. J. PHILBROOK has opened a School for Young Ladies and Misses at her residence in the town of Westchester, Westchester Co.

A limited number only will be received into the family. Her plan embraces thorough instrction in the usual branches of an English education, in French, Music and Drawing. French will be taught with special reference to its use in conversation.

References: The Rev. Wm. Adams, D.D., the Rev. Gorham D. Abbott, the Rev. Jacob Abbott, and Nathan Babcock, Esq., of New York city; Edward Haight, Esq., Vice President Bank of the Commonwealth; the Rev. C. D. Jackson, rector of St. Peter's church, Westchester; the Hon. Samuel P. Benson, M. C., Washington, D. C. no26-4t

PROGRAMME of a Course of Lectures for the Benefit of the Contingent (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, to be delivered in the large chapel of the University, Washington Square, on TUESDAY evening of each week, commencing at 7½ o'clock.

The Rt. Rev. Jonathan M. Wainwright, D.D., D.C.L., Provisional Bishop of the Diocese, will preside at the opening Lecture.

Dec. 6. Lecture I.—Recollections of Vienna; by the Rt. Rev. Wm. Ingraham Kip, D.D., Missionary Bishop to California.

Dec. 13. Lecture II.—English Sacred Literature and Tragic Poetry; by Henry Reed, LL.D., Professor of English Literature in the University of Pennsylvania.

Dec. 20. Lecture III.—Science and Revelation; by the Rt. Rev. Alonzo Potter, D.D., LL.D., Bishop of Pennsylvania.

Dec. 27. Lecture IV.—The Historic Parallels of the Mexican Conquests; by Capt. H. Coppee, of the U. S. Military Academy, West Point.

Jan. 3. Lecture V.—The Sandwich Islands and their relation to the United States; by Charles King, LL.D., President of Columbia College, N. Y.

Jan. 10. Lecture VI.—The Romance of American History; by the Right Rev. John Williams, D.D., Assistant Bishop of Connecticut.

Jan. 17. Lecture VII.—The Age of Charles II; by the Rt. Rev. Thomas Atkinson, D.D., Bishop of North Carolina.

Jan. 31. Lecture VIII.—The Russo-Turkish Question in its Religious Aspects; by the Rt. Rev. Horatio Southgate, D.D., late Missionary Bishop to Constantinople.

Feb. 7. Lecture IX.—Progress; by the Rev Edward Y. Higbee, D.D., Assistant Minister of Trinity church, New York.

Feb. 14. Lecture X.—Self-Government; by Alexander W. Bradford, LL. D., Surrogate of New York.

Price of Admission to the Course: For Clergymen and Members of the Society $1; Gentlemen $2; Ladies $1. Single admission 25 cents. Tickets to be obtained of Messrs. Stanford & Swords, 137 Broadway; Evans & Brittan, 697 Broadway; of the Officers and Members of the Society generally; and of the following Committee: William A. Duncan, 161 William street; F. W. Welchman, 84 Broad street; Thomas F. Frank, 193 Greenwich street. nov.19-tf

PURE WINE for SACRAMENTAL USE, and Medicinal purposes. The subscriber offers for sale dry and sweet wine, imported especially for the above-named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,

Oct. 1—3m 10 Wall street, N. Y.

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

POETRY.

For The Churchman.

ADVENT HYMN.

Behold, He cometh with clouds, and every eye shall see Him.
—Rev. i, 7

Behold, He comes! In wild surprise
Before Him flee th' affrighted skies;
Earth's lofty hills their summits bend,
Her pillars shake, her caverns rend.

Behold, He comes! and every eye
Shall see His dreadful majesty;
No prayers His anger shall avert,
Or stay the sinner's just desert.

Behold, He comes! but now, no more
The lovely Child, whom Mary bore,
No more the smitten and oppress,
Weigh'd down with sorrows and unrest.

Behold, He comes! an Awful Form,
Borne on the wings of cloud and storm.
Angelic hosts surround Him now,
And rays of Glory wreath His brow.

O Lord our God! come not in wrath
To meet the creatures of Thy breath;
Anointed Judge, let mercy plead
For those for whom Thou once did bleed.

T. L.

Schuylkill Falls, Feast of St. Andrew.

SELECTIONS.

THE END OF PRIDE.

We received some considerable while ago a sermon with the above title preached by the Rev. T. S. Drowne, Assistant Minister in the church of the Holy Trinity, Brooklyn, and published at the earnest request of several gentlemen of that parish. The discourse strikes us as exceedingly creditable both to the head and the heart of the Rev. Author. At the time of reception, it was laid by in reserve for notice and quotation, and has been waiting ever since: when we could have attended to it, it was forgotten; and when not forgotten, it was still thrust aside by more pressing matters. We give, below, a liberal extract, as containing matter which it will do us all good to think of, and delivered in a manner that will make the study of it a pleasure. Of course, it will be understood that the Author is young in the ministry; so that his workmanship cannot be expected to have the severity of style and the ripe seasoning of a veteran in the art of composition. All, however, may well relish the tone of intense earnestness pervading it, without any disposition to bite or to dogmatize. In his answer to the request for publication the Author states that he did not comply with the request without reluctance, as the sermon was "prepared without the remotest thought of publication."

Both sacred and profane historians teach us that the causes of the rise and fall of nations, of the progress and decline of societies, are in all ages the same. There is a path of the virtues by which they climb the difficult heights of prosperity and greatness, and a precipice of the vices by which they topple down into the low vales of obscurity and oblivion. Sometimes many centuries are required for their slow ascent, while a single day or hour suffices for their fall. It is ordained by the great King of Heaven in His government of our world, that certain results shall generally follow certain courses of conduct. When a nation in its infancy is blessed with wise and prudent rulers, and with frugal and industrious people, it will grow in vigor and strength. As its arts multiply, and its commerce flourishes, wealth will be poured into its treasuries, and power will be added to its government, and respect will be paid to its name. But the next step in the march of empire is apt to be the perilous and the fatal one. Great power begets national vanity, carelessness, and corruption. Large wealth leads to self-indulgence, ease, and effeminacy. The healthful habits of youth are gradually lost in the wasted energies and nerveless decrepitude of premature age. Prosperity inflates, idleness corrupts, luxury enervates, vice debases, and excess destroys a people with rapid and inevitable advances. And when a nation has attained this vicious and sensual state, however fair and sound may seem its outward aspect, a slight shock from without reveals its weakness, and ushers in its ruin. It was so with Babylon. The physical and moral degeneracy of its inhabitants had prepared it for falling an easy prey to the stratagems of the Persians.

But these are only secondary causes. Isaiah, guided by inspiration, points us to the first great cause. The overthrow of this haughty nation had its origin in their forgetfulness of God, and their trust in themselves; and so having offended the majesty of Jehovah, they felt His avenging hand. As before He had given up Jerusalem to the sword of the Assyrians, for the idolatry and disobedience of its people; so now He gives up Babylon to the armies of Cyrus, because it refused to acknowledge Him as the author of its greatness. "Thou," said the prophet to the devoted city, "hast trusted in thy wickedness; thou hast said none seeth me. Thou didst not lay these things to thy heart, neither didst remember the latter end of it, thou art given to pleasures and dwellest carelessly. Thy wisdom, and thy knowledge, it hath perverted thee, and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee, thou shalt not know from whence it riseth; and mischief shall fall upon thee, thou shalt not be able to put it off." We see that there is a divine law of retribution, sure and dreadful in its operations. Punishment is meted out to sin. It is a solemn doctrine of revelation, and a well-attested fact in history. When a nation attributes everything to itself, and acknowledges God in nothing; when it ceases to confide humbly in His protection, and proudly glories in its own strength—its ruin is certain—its days are numbered.

Looking abroad upon our own country, have we not some cause for apprehension and alarm? Are there no real workings of the same spirit, no visible approximations towards the same evils, which terminated so disastrously of old? Are we not, in developing the rich resources of our country, and in establishing multiform institutions for social progress, becoming proud and boastful of our achievements and our capabilities?

It is the general opinion among us, that we are fast becoming the wealthiest and most powerful among the nations of the earth. In consequence of the extent of our territory, the increase of our capital, the produce of our soil, the triumphs of our skill and energy, we can not only supply our absolute wants, but can command all imaginable foreign luxuries. A long career of uninterrupted prosperity is beginning to make us vain. We are puffed up with an unbounded conceit of our discoveries in physical science, our advancement in literature and general knowledge, our spirit for internal improvements, and our additions to the useful arts of life. We look back with ill-disguised compassion upon our forefathers, as though the world had been standing still for ages before us, and we had done everything ourselves;—while perhaps our greatest works are really based upon their inventions, and our scientific renown has been gained by the natural development and application of principles, which they had discovered and bequeathed to us.

It was a saying of Lord Bacon, the most learned observer of a learned age, that, "in the youth of a state, arms do flourish; in the middle age of a state, learning; and then both of them together for a time; in the declining age of a state, mechanical arts and merchandise." We have reached the critical period. We can accomplish, by our mechanical appliances, the results of years in days. We have in our onward course, as the phrase is, almost annihilated time and space. But the close neighborhood into which we have brought distant nations by our ingenious machinery, the private wealth and enterprise among us which can send abroad whole fleets of ships for the produce of foreign climes, the rapid intercourse which we have established with our inland cities by the chained lightning, the ease and rapidity with which mercantile exchanges everywhere in our land are made with the ports of other countries—all this has a tendency to inflate our vanity and to pamper our sensuality. Increasing wealth is producing its usual fruits. It is nursing a passion for luxurious living and unprecedented extravagance. The great aim and end of modern society, in most of its pursuits and pleasures, is to gratify to the full the lust of the flesh, the desire of the eye, the pride of life. It may be as truly said of us, as it was of those of whom the prophet spoke, that we are given to pleasures and dwelling carelessly.

Every one must acknowledge that it is difficult, under such a state of things, for the heart of a nation to be mindful of its God, to trace its blessings up to Him, and to bow in humble gratitude at His feet. To be surrounded by abundance, and to have the means of gratifying every wish, is not favorable to religious or moral growth. An unbroken current of temporal success bears away our minds from all care and anxiety respecting our spiritual welfare. The loud tumult of worldly business and forbidden pleasures drowns the voice of conscience. Amidst all this ceaseless emulation and idolatrous respect for wealth which everywhere prevail; amidst this all-pervading taint of self-sufficiency and moral laxity which infects our nation; the claims of Christianity, the interests of the Church of God, are in danger of being forgotten or despised. Men wish to coin gold out of everything they touch.

The divine has to deplore that the precepts of the Gospel, instead of taking root in the heart, are choked by the cares of the world, and the deceitfulness of riches; and that the preparation of the soul for another state of existence, instead of being the first, is generally regarded as the last object of life. The philanthropist has to lament that the obligations of charity are lightly esteemed; and that the noble instances of munificence, which sometimes occur, are often sneered at as the design of a hypocrite or the imprudence of a fool. The moralist has to complain that money is receiving the service and the honors which are due to knowledge and virtue. The statesman has to confess that the great business of governments is little more than to furnish facilities for accumulating gain. The merchant has to acknowledge that trade, instead of being conducted on principles of honor and honesty, is often but a system of tricks to deceive and overreach. The patriot has to protest that promotion to office is a matter of intrigue and of purchase; and that men, like the chattels of the market, are labelled with their price. In a word, the struggle of business, the excitement of speculation, the strife of fashion, and the love of display, are thought worthy to enlist the best efforts, and able to confer the greatest happiness of life. And it is not only among the rich and refined, but among the large middle and working classes as they are called, that the same opinions and tendencies may be seen. Our people, fascinated by outward splendor, and devoted to the indulgence of the baser appetites, are resembling more and more the voluptuous Babylonians. As with them, our prosperity is betraying us into national vainglory in our deeds, and a forgetfulness of Him who alone gives us the power to do anything. As with them, our wealth is engendering a growing disposition to overlook the message of God's revealed Word, to violate His holy Sabbaths, to neglect His sacred worship, to despise His appointed means of grace, to deny His superintending Providence, and even to doubt and disbelieve His very existence.

If we consider our theme with reference to the individual, as well as to the nation, it is still freighted with wholesome counsel, and awful admonition. It is the single sins of the man that give the tone to society, and the characteristics to the age. It is as true of individuals as of nations, that the extreme of luxury and refinement is often the hectic of moral disease, which though flattering is deceptive; for it proceeds not from the perfection of health, but from the fever of corruption.

Year by year, an all-absorbing worldliness is growing upon us. The flourishing condition of business in its thousand forms, with all the fast multiplying means for facilitating it, has become the topic upon which we think and converse. Turn whatever way we will, we see, and hear, and read of scarcely anything else. Our pursuits, various as they seem, are yet all centered on a common object, gain. In this all men, rich and poor, successful and unfortunate, learned and ignorant, are alike united and earnest, willing to toil and to suffer. Among the countless worshippers who throng around the altars of Mammon, there is not one hypocrite. Money has become the great lever which moves the whole human race. Men will do anything, and risk everything for it. They will cross dangerous oceans, they will live in pestilent climates, they will dig in deadly mines, they will traverse burning deserts, they will ransack the whole world for it. It would be strange if this untiring exertion and patient endurance from sunrise to sunset, and year after year, did not bring in a harvest. In these favorable times, men are fast accumulating wealth. And what is the result? They are becoming elated, and covetous, and selfish. They are chiefly concerned in self-pleasing. Drawn away into this great maelstrom of prosperous worldliness, what time—we are led to ask—have they to think of God, to remember that they have souls, to realize that this life is the vestibule of heaven or hell? What inclination have they to pray, to repent of their innumerable sins, to hate the world, to forsake all for the self-denying religion of Christ? Devoted, body and soul, to a daily routine of engrossing business, and a nightly round of pleasure and dissipation, when do they heed the divine commands, and follow holiness, without which no man shall see the Lord?

Is the condition of the great mass of men in our country, in a moral and religious point of view, much above the level of the learned and refined cities of the East, which God once smote for their daring irreligion and their sleek iniquities? We have just such persons walking our streets, as once trod the marble pavements of Babylon. They are living the same careless and ungodly lives, and indulging the same unhallowed and ruinous passions. Self is their god; and in their infatuation they say, as David describes himself to have said in his prosperity, "I shall never be moved." If you remind them of the awful truths of Revelation—a judgment to come, and a state of retribution; they will listen carelessly, as to the tales of silly superstition, or of a crafty imposture. If you exhort them to self-denial and temperance, and purity and almsdeeds, they will resent it as an unwarrantable interference with their liberties. If you tell them of the necessity of prayer, and faith, and obedience, they will look down upon you half in contempt and half in pity, for being so weak as to let go worldly enjoyments for such distasteful duties.

Take a glimpse of the men who daily mingle among us, and help to make up the society in which we move. Here you will meet a youth, emerging from the chrysalis of the schoolboy, a butterfly of fashionable folly; and attaining, almost at a single bound, the accomplished swagger and impudence of a full-grown adept. There you may behold a devotee of idleness, who, with greater patience and perseverance than would be required for excessive toil, spends the livelong day in exhibiting himself in the street. On another side you may discover the smooth-faced villain and the shameless sensualist, who, with outside propriety, and graceful bearing, and silvery voice, cover up their treachery, and pass for models of virtue. To yon brilliant haunt of intemperance you may trace the gay inebriate, who makes a willing sacrifice of time, and health, and character, in hilarious mirth, and demoralizing sports, and ruinous debauchery. In another secret den of infamy, you may perceive a little group of men, wearing away the night in their unholy vigil; while now and then a burst of loud glee, or of shocking blasphemy, breaks forth from their lips, as they watch the maddening game.

Everywhere, there are not only middle-aged and gray-haired disciples of vice in some of its Protean shapes; but, what is most fearful to see, numberless victims from among those just entering upon life. At no time more than ours, probably, has youthful folly and profligacy and crime been so fully and universally developed. You may see it in the general characteristics of the young;—their premature desertion of the quiet enjoyments of home; their noted disobedience to parental authority; their reckless rush into the gayeties of the world; their ostentatious extravagance among their companions; their unscrupulous violation of the restrictions of society; their witty contempt for the good maxims which have safely guided their fathers; their ready assumption of an open profligacy of opinion, made attractive by the example of some brilliant genius; their unripe skepticism, which doubts and ridicules before inquiry or comprehension; and their heedless levity, which laughs when the wise tremble, and which would mock at God, to make a moment's impression or gain a moment's applause. What sad instances, among the young in our very midst, often startle and pain us; where, for lack of early parental discipline, and careful training in religious principles, and the sweet restraints of home influences, they are decoyed away from the path of rectitude and happiness by the fascinating but counterfeit pleasures of the world, to bring disgrace and sorrow upon a disappointed family, and eternal ruin and misery upon themselves. Thankful may that parent be, who has never felt the keen anguish of wasted tenderness and broken hopes; nor realized, in his own bitter experience, "how sharper than a serpent's tooth it is to have a thankless child."

FOR THE YOUNG.

SIR THINNE.

And it was the knight Sir Thynne,
He was a knight so grave;
Whether he were on foot or on horse,
He was a knight so brave.

And it was the knight Sir Thynne
Went the hart and the hind to shoot,
So he saw Ulva, the little Dwarf's daughter,
At the green linden's foot.

And it was Ulva, the little Dwarf's daughter,
Unto her handmaid she cried,
"Go fetch my gold harp hither to me,
Sir Thynne I'll draw to my side."

The first stroke on her gold harp she struck,
So sweetly she made it ring,
The wild beasts in the wood and field
They forgot whither they would spring.

The next stroke on her gold harp she struck,
So sweetly she made it ring,
The little gray hawk that sat on the bough,
He spread out both his wings.

The third stroke on her gold harp she struck,
So sweetly she made it ring,
The little fish that went in the stream,
He forgot whither he would swim.

Then flowered the mead, then leafed all,
'Twas caused by the runic lay;*
Sir Thynne he struck his spurs in his horse,
He no longer could hold him away.

And it was the knight Sir Thynne,
From his horse he springs hastily,
So goeth he to Ulva, the little Dwarf's daughter,
All under the green linden tree.

"Here you sit, my maiden fair,
A rose all lilies above;
See you can never a mortal man
Who will not seek your love."

"Be silent, be silent, now Sir Thynne,
With your proffers of love, I pray;
For I am betrothed unto a hill-king,
A king all the Dwarfs obey.

"My true love he sitteth the hill within,
And at gold tables plays merrily;
My father he setteth his champions in ring,
And in iron arrayeth them he.

"My mother she sitteth the hill within,
And gold in the chest doth lay;
And I stole out for a little while,
Upon my gold harp to play."

And it was the knight Sir Thynne,
He patted her cheek rosie:
"Why wilt thou not give a kinder reply,
Thou dearest of maidens, to me?"

"I can give you no kinder reply;
I may not myself that allow;
I am betrothed to a hill-king,
And to him I must keep my vow."

And it was Thora, the little Dwarf's wife,
She at the hill-door looked out,
And there she saw how the knight Sir Thynne,
Lay at the green linden's foot.

And it was Thora, the little Dwarf's wife,
She was vext and angry, God wot:
"What hast thou here in the grove to do?
Little business, I trow, thou hast got.

"'Twere better for thee in the hill to be,
And gold in the chest to lay,
Than here to sit in the rosy grove,
And on thy gold harp to play.

"And 'twere better for thee in the hill to be,
And thy bride-dress finish sewing,
Than sit under the lind, and with runic lay
A Christian man's heart to thee win."

And it was Ulva, the little Dwarf's daughter,
She goeth in at the hill-door:
And after her goeth the knight Sir Thynne,
Clothed in scarlet and fur.

And it was Thora, the little Dwarf's wife,
Forth a red-gold chair she drew:
Then she cast Sir Thynne into a sleep
Until that the cock he crew.

And it was Thora, the little Dwarf's wife,
The five rune-books she took out;
So she loosed him fully out of the runes,
Her daughter had bound him about.

"And hear thou me, Sir Thynne,
From the runes thou now art free;
This to thee I will soothly say,
My daughter shall never win thee.

"And I was born of Christian kind,
And to the hill stolen in;
My sister dwelleth in Iseland,
And wears a gold crown so fine.

"And there she wears her crown of gold,
And beareth of queen the name;
Her daughter was stolen away from her,
Thereof there goeth great fame.

"Her daughter was stolen away from her,
And to Berner-land brought in;
And there now dwelleth the maiden free,
She is called Lady Hermolin.

"And never can she into the dance go,
But seven women follow her;
And never can she on the gold-harp play,
If the queen herself is not there.

"The king he hath a sister's son,
He hopeth the crown to possess,
For him they intend the maiden free,
For her little happiness.

"And this for my honor will I do,
And out of good-will moreover,
To thee will I give the maiden free,
And part her from that lover."

Then she gave unto him a dress so new,
With gold and pearls bedight;
Every seam on the dress it was
With precious stones all bright.

Then she gave unto him a horse so good,
And therewith a new sell;
"And never shalt thou the way inquire,
Thy horse will find it well."

And it was Ulva, the little Dwarf's daughter,
She would show her good-will to the knight;
So she gave unto him a spear so new,
And therewith a good sword so bright.

"And never shalt thou fight a fight,
Where thou shalt not the victory gain;
And never shalt thou sail on a sea
Where thou shalt not the land attain."

And it was Thora, the little Dwarf's wife,
She wine in a glass for him poured:
"Ride away, ride away, now Sir Thynne,
Before the return of my lord."

And it was the knight Sir Thynne,
He rideth under the green hill side,
There then met him the hill-kings two,
As slow to the hill they ride.

"Well met! Good day, now Sir Thynne!
Thy horse can well with thee pace:
Whither directed is thy course?
Since thou'rt bound to a distant place."

"Travel shall I and woo;
Plight me shall I a flower;
Try shall I my sword so good,
To my weal or my woe in the stour."

"Ride in peace, ride in peace, away, Sir Thynne,
From us thou hast nought to fear;
They are coming, the champions from Iseland,
Who with thee long to break a spear."

And it was the knight Sir Thynne,
He rideth under the green hill side;
There met him seven Bernisk champions,
They bid him to halt and abide.

"And whether shall we fight to-day,
For the red gold and the silver;
Or shall we fight together to-day,
For both our true loves fair?"

And it was the king's sister's son,
He was of mood so hasty;
"Of silver and gold I have enow,
If thou wilt credit me."

"But hast thou not a fair true love,
Who is called Lady Hermolin?
For her it is we shall fight to-day,
If she shall be mine or thine."

The first charge they together rode,
They were two champions so tall;
He cut at the king's sister's son,
That his head to the ground did fall.

Back then rode the champions six,
And dressed themselves in fur;
Then went into the lofty hall,
The aged king before.

And it was then the aged king,
He tore his gray hairs in woe.
"Ye must avenge my sister's son's death:
I will sables and martins bestow."

Back then rode the champions six,
They thought the reward to gain,
But they remained halt and limbless:
By loss one doth wit obtain.

And he slew wolves and bears,
All before the high chamber;
Then taketh he out the maiden free
Who so long had languished there.

And now hath Lady Hermolin
Escaped from all harm;
Now sleeps she sweet full many a sleep,
On brave Sir Thynne's arm.

And now has brave Sir Thynne
Escaped all sorrow and tine;
Now sleeps he sweet full many a sleep,
Beside Lady Hermolin.

Most thanketh he Ulva, the little Dwarf's daughter,
Who him with the runes had bound,
For were he not come inside of the hill,
The lady he never had found.

—Keightley's *Fairy Mythology.*

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* The power of music over all nature is a subject of frequent recurrence in northern poetry. Here all the wild animals are entranced by the magic tones of the harp: the meads flower, the trees put forth leaves; the knight, though grave and silent, is attracted, and even if inclined to stay away, he cannot restrain his horse.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM begins Dec 29. A limited number of pupils is received into the family of the Principal, at $65 per Session of 14 weeks. Catalogues and full information may be had of Messrs. STANFORD & SWORDS, 137 Broadway. Address the Rev. EDWARD BALLARD, A.M., Principal.
Cheshire, Nov. 25, 1853. dec3–4t

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

"This certifies that Mr. John S. D'Orsay has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.

Wm. Watson,
Jas. Van Namer,
M. Merrill, *Builder*, } Committee.

Albany, October 1853.

"I cheerfully concur in the above statement.—S. Parks, Pastor."

All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19–6m

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggets. 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajou's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12–3m

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 10–1y LUCIUS HART

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17–1y] James R. Quin.

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13–6m 4th avenue corner 9th street, in the New Bible House.

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.
N. B. Clergymen and their families supplied at a discount. oct15–6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Tennocks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15–6m 93 Maiden Lane.

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15–6m

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking Horses, and other amusing and instructive Toys.
N. B. Clergymen and their families supplied at a discount.
oct15–6m J. KELLOGG.

ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of YOUNG LADIES.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) Madame ALBERY, nee BARROWCLIFFE, (late of the Conservatoire de Bruxelles, Pupil of Fetis & Gerald,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:
The Right Rev. Father-in-God, Daniel, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, Alfred, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "
" Stephen Langton, A.M., Isle of Guernsey.
" Thomas Dale, D.D., Canon of St. Paul's Cathedral, London.
" Henry Melville, D.D., H. E. I. C. College, Heileybury, Hertfordshire, England.
" James Cooper, M.A., St. Paul's School, London.
" Edward Olivant, M.A., Trinity College, Cambridge, "
Mons. Fallon, late President de la Chambre des Represents de Bruxelles.
" Theodore Fallon, President de la cour des comptes de "
" le Baron d'Huart, late Gouverneur de Namur.
" Jean Vergauwen, de Gand.
" Franc Vergauwen, Membre du Senat, de Gand.
" le Chanoine Colard, Professor de Theologie de Namur.

The Hon. Pierre Soule, U. S. Minister, at Madrid; the Hon. Wm. Frerrett, the Hon. Edgar Montagut, the Hon. Robert Baldwin, the Hon. Jos. Genois, Dr. Armand Mercier, Dr. Edward Picton, E. Bousson, and I. Emar, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson Esq., J. S. Inloes Esq., Thos. Sewell Esq., Richard Sewell Esq., and Col. John Berry, of Baltimore; Mrs. Ann Caula, James I. Harrison Esq., the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, Montgomery Gibbs Esq., Broadway, Messrs. Waters & Gilbert, Broadway, and W. W. Rose Esq., 17 Wall street, of New York; Hiram Veltman Esq., 92 Harrison street, James Sproule Esq., 180 Henry street, and I. T. G. Leach, M.D., Court street, corner Carrol Place, of Brooklyn. F. J. Tilden Esq., of Jersey City.

The year in this Institute will comprise four quarters of Eleven weeks, commencing the 1st day of September, 1853.

English Department.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter. Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

Extra.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp, or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; The use of Piano Forte for Practice, to *Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.
Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

It will be the aim of the Principals so to conduct the education of young ladies, as will best prepare them for the scenes and duties of active practical life. They will seek to develope and strengthen the intellectual powers—train the mind to habits of careful study and thorough investigation—to inspire just principles of taste in Literature, with a thirst for knowledge and sound learning; that thus their pupils may learn to think and reflect, and be prepared to act, as they must do, sooner or later, for themselves. The culture of the heart, the proper regulation of the moral feelings, and the due observance of religious duties, will be diligently urged as the appropriate ends and objects of life.

The manners of ladies, which, when duly refined, constitute an ornament and charm of the female sex, will be constantly and carefully cultivated. A well trained mind—a cheerful temper—a kind heart, with the adorning of a modest graceful deportment, presents that model of character to which each of their pupils will be urged to aspire. Attendance on Public Worship will be insisted upon, at those Churches directed by the Parents or Guardians.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N.B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (post-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. oct8–3m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high lustred BLACK ITALIAN Silks, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alapacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Merino Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers. WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.
All orders accompanied with the cash promptly attended to.
Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.
Terms cash, and only cash. No variation in prices. s24–3m

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

THE CHURCHMAN'S MONTHLY MAGAZINE.—On the first day of January next will be published No. 1 of *The Churchman's Monthly Magazine.* The object of the Magazine is to furnish at a reasonable price, a monthly supply of reading which will prove acceptable to the family of every Episcopalian. It is thought that a want exists which the innumerable periodicals of the day do not exactly meet, and that a magazine which will furnish agreeable recreation, and at the same time present in an attractive form the principles of religion and the doctrines of Christianity, will find a sphere in which it may be useful. Instruction and entertainment will be combined. The religious and moral duties will be inculcated. The doctrines of the Church will be illustrated and explained. The great and beneficent movements in which the Church is embarked, and which are looking to a more earnest effort in behalf of the needy and the friendless, will receive its zealous co-operation and support. The instruction and entertainment of the Family Circle will be uppermost in its aims.

Portraits of Deceased Bishops.—In each year there will be given at least four beautiful engravings of the deceased Bishops of the American Church, accompanied with short biographical sketches of their lives. This will furnish a chapter in the history of the Church in this country, of which every Episcopalian should possess himself.

The Magazine will number among its contributors many well-known and popular writers. Among them are the following:
The Rev. J. H. Ingraham, The Rev. Jesse A. Spencer, D.D.
" J. J. Nicholson, " William Staunton.
" Fred'k W. Shelton.

The Churchman's Monthly Magazine will be issued on the first day of each month. Each number will contain 64 pages, printed with clear type and on handsome paper, and it will be embellished during the year with at least *six beautiful engravings*; making in the year *two elegant volumes*, containing together nearly 800 pages, of original and selected matter.

Terms.—The terms will be $2 a-year; two or more copies $1,50 each; Clubs of 12 will be furnished at $16; payment to be made in *advance*.

Remittances may be made by mail. All letters to be *post-paid* and addressed to the "*Proprietor of The Churchman's Monthly Magazine, New-York.*" Published for the Proprietor, by
nov19–tf C. SHEPARD & CO., 152 Fulton street, New York.

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. Gilbert & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
Boudoir Pianos, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
MELODEONS.—S. D. & H. W. Smith's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

ST. PAUL'S SCHOOL, No. 48 East Twenty fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS,
NEHEMIAH SEARLES, } Armonck.
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Conklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe,
Wm. D. Abbatt. } ALFRED MUNROE & CO., 441 Broadway, (Between Howard and Grand Sts.,) New York.
Jan 12–1y

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15–6m

BOARDING SCHOOL FOR YOUNG LADIES, at Sing Sing, Westchester Co., New York.
The Misses Tisdale take this method of announcing that they are now prepared to accommodate a limited number of boarders, and they would suggest to those parents who are desirous of procuring a school for their little girls, that they would do well to visit their establishment, as they could not fail to be struck with its numerous advantages.
The Misses T. are a large family, and all engaged in the school, which precludes the necessity of their calling in assistants from without (except for foreign languages), and secures a certainty of an interest being taken in every branch by the teachers themselves.
The Institution is situated on a hill which commands a full view of the Hudson river, so celebrated for its majestic scenery, and in point of healthfulness is unrivalled.
The year is divided into two terms of five months each. The price is $100 per term. Music, Languages, &c., extra.
Circulars containing further particulars can be obtained by application to the Misses T. at Sing Sing, Westchester Co., N. Y.
References: Rt. Rev. W. H. De Lancey, Western New York; Rev. Dr. J. McVickar, Columbia College, New York; Rev. Wm. F. Halsey, Sing Sing; M. Churchill, Esq., Sing Sing; E. M. Blunt, Sing Sing; T. D. Doubleday, No. 41 John street, New York. nov5–3m

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit':—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS (for Midsummer), SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Wm. L. Peck, 37 Liberty street.
Treasurer: Charles P. Burdett, 47 Fulton street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK

THE REV. HENRY N.

JOHN HECKE

DAILY PUBLIC WO

Public Worship is celebrated every week-
as follows:
In Trinity Church
St. Luke's Church
Church of the Nativity
Church of the Annunciation
[Sunday servi
Church of the Holy Communion
[Except on Fridays, when *Evening* Prayer
On Saints' Days second service (with offert
Anglo-American Free Church of St. Ge
Church of the Transfiguration
Church of the Holy Apostles
Church of the Holy Innocents
On Saints' days and other Festivals, second s
St. Luke's Church, Brooklyn
[On Festivals and Fasts,
Grace Church Brooklyn Heights
St. Mary's Church, Brooklyn,
and on Fridays and Holy D
Friday eveni
☞ It is respectfully requested that inform
changes in the above proper to be made, from

CALENDAR FOR DEC

18. Fourth Sunday in Ad
21. St. Thomas the Apost
25. The Nativity of our Lo
commonly called Christmas Day. [Proper Psal
for the Day.]
26. St. Stephen the Mart
27. St. John the Evangeli
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus
6. The Epiphany, or the Manifestation
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany

Resting upon the footstep of
A female form; so stilly there she sat
You could have almost thought that
Had it not been for her large lustrous
That gazed into that distant burning
I dared not speak or move, I could
Her from her dream of glory; for her
Though pale and thin, glow'd with a
Which seem'd to issue from within, a
A more than mortal beauty to her face
The covering of her head was thrown
In thoughtless negligence; her long da
Was braided o'er her pure and lofty b
Till, festoon'd by an ear of perfect mo
It fell in wavy tresses down her neck;
And, gather'd up by her own careless
Form'd a rich natural coronet behind.
Her eyes were sunk, as with intensest
But in their orbs, a bright uncertain li
Seem'd burning, while she in the dista
As though her mind were wandering w
In the spirit-land of her young hopes.
I never yet saw eyes so sweetly sad,
So softly beautiful, and yet so full
Of the soul's deepest feelings unreveal
In humble garments she was simply cl
Which fell around her in such graceful
As sculptors might despair to imitate.
As, half-reclining, lowly there she sat
She seem'd a being only form'd for lov
And to be lov'd, and fondly shielded
With unvarying care, from the rude b
Of dark adversity.

Attempt to Force a Girl into the Con
of Mercy at Providence.—An unsuccessf
Sunday, about 3 o'clock in the afternoon,
house of the above order of nuns. We have b
circumstances to their foundation, which are
Nearly three years ago the parents of th
died, leaving the girl to an older sister, in de
The younger was, by her sister, placed in the
this Catholic institution. About six months
this city, finding it necessary to connect so
family, sent to this institution, when the girl w
perior, recommending her as faithful and obedi
she should be left without restraint in the inst
religion. These instructions were carefully
in which the child was serving. All passe
short time, Ann's sister has manifested great
ment, rapidly strengthening between the fam
gradually estrange the latter from the Catholi
urged to return to the Convent. This was
quent messengers were now despatched to brin
institution. The child was consulted by the fa
this respect, and when told that her clothes
with her if she chose to go, she burst into tea
to retain her. And she was retained, and still
the Catholic church and Sunday School as
customary, the child attended church, and in
the Sunday School, she was accosted by an Ir
Kaine, who had been very active in endeavori
to the convent, (and who was attached to the
her from the class in which she was being inst
in another, over which she was teacher. Duri
the girl from church, and together with an Iris
Newman, succeeded, under pretext of showin
house near the ferry on the opposite side of the
away. After a long and fatiguing walk they